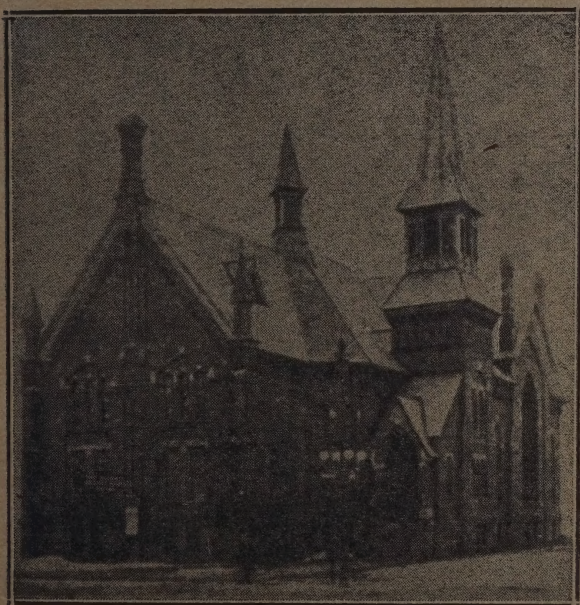


KINGDOM BUILDERS

For One Hundred Years



FIRST M. E. CHURCH
OLEAN, NEW YORK

History of Early Methodism
and
First Methodist Episcopal Church
OLEAN, N. Y.

1807-1836

1836-1936



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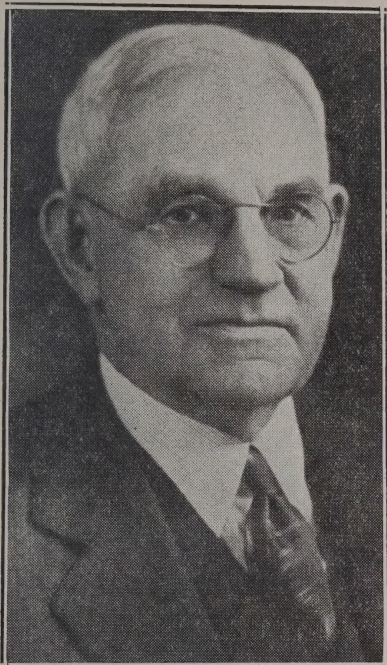
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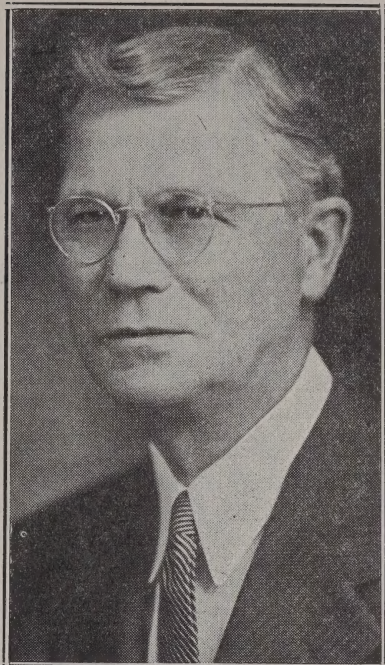
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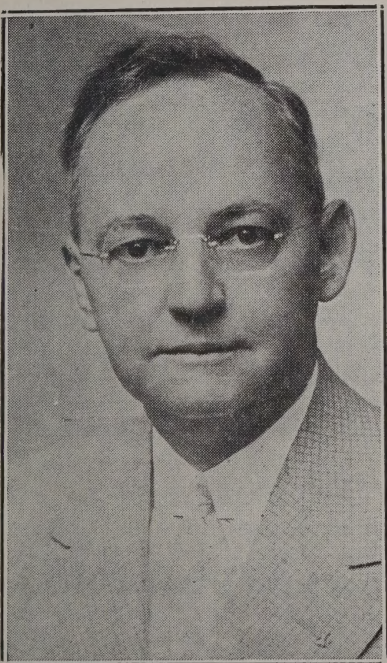
*Compliments of
Clara Wilson Sturm*



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REV. W. W. DAILEY
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REV. C. CLARK SHEDD
1925-1936



REV. CHARLES C. PEALE
1936

History of the First Methodist Episcopal Church

OLEAN, NEW YORK

THE CENTENARY HYMN

Eternal God, whose gracious will,
Directing all, doth all uphold,
Thy word the centuries fulfill
And show Thy faithfulness of Old.
Our father's God! to Thee we raise
Adoring song, with saints above,
And celebrate, in grateful praise
Thy changeless, everlasting love.
Where others sowed, we reap today
Rich fruitage of their toils and tears
And on Thine altar humbly lay
The harvest of a hundred years.
Thy glory, Lord, to us reveal,
With one accord assembled here,
And may each heart, Thy presence feel
In wondering love and holy fear.
Ambassadors of highest Heaven,
And heralds of the King of Kings—
What trust, O God, to us is given!
Who is sufficient for these things?
On us and all Thy Church below,
Dear Christ, enthroned o'er death and sin;
The fulness of Thy grace bestow,
And bring Thy blessed Kingdom in.
Thy will our joy, with lips aflame.
May we Thy boundless mercy tell;
'Till all the world shall own Thy name,
O Love divine, Immanuel!

Benjamin Copeland.

The above was written for the Centennial observation of the Genesee Conference, in 1910.

GENESEE CONFERENCE

A short historical sketch of the Genesee Conference of the Methodist Episcopal Church as recorded in the Centennial Number of the official minutes of the Genesee Annual Conference, held at Rochester, N. Y., September 28th to October 4th, 1910.

The Genesee Annual Conference of the Methodist Episcopal Church was organized at Lyons, N. Y., July 20th, 1810.

The Methodist Episcopal Church was still young; its organization having been effected only twenty-five years previously. It had grown rapidly and in 1810 numbered 174,560 members, living mostly along the Atlantic seaboard, from Maine to South Carolina, in seven Annual Conferences.

The territory of the original Genesee Conference was a vast triangle extending from the Wyoming Valley in Pennsylvania to Cornwall, Canada, on the North, and to Detroit, Michigan, on the West. The first regular appointments within these bounds were made in 1791 when Northumberland, Pa., Wyoming, Pa., Otsego, N. Y., and Kingston, Canada, appear on the list, all of them circuits. From such beginnings, the work of Methodism extended rapidly; the pioneer preacher marching with the adventurous and hardy settler to a conquest of the wilderness.

A tide of emigration set westward about the beginning of the century. One stream came from Pennsylvania up the valleys of the Susquehanna and the Chemung; another came from New England up the valley of the Mohawk and these two met in the charming lake region of Central New York. The third stream was Canadian and followed the Northern shore of Lake Ontario and then continued pressing farther West.

At the time with which we are concerned, the excitement was centered in the so-called Genesee Country, a term loosely employed but generally including most of the Western portion of New York State. Its beauties, fertility and golden opportunities were being loudly extolled; settlers in large numbers were rushing in as rapidly as ox-teams could carry them and the men who had previously purchased large tracts of land for speculative purposes were now doing a veritable land-office business.

This vast territory contained no city—there were some villages of modest size, growing steadily, but manufacturing plants, large business enterprises and retired farmers were not yet born. The country was mostly forest, although clearings were growing in numbers and in size; plowed fields were mercilessly battling with stumps; and houses, nearly all built of logs, were raising everywhere. The Indian had been persuaded to retire to reservations, but the bear, panther and wild-cat had not yet been made to see it that way. A steam packet was running on Seneca Lake from Geneva to what is now Montour Falls; a canal was in operation from the Mohawk River to Oneida Lake and the Erie Canal was being surveyed that very year (1810).

Country newspapers had begun to be circulated. The Bath Gazette was started in 1796 and by 1810, there were two publications in Geneva, two in Canandaigua, three in Cayuga County, one in Batavia, and one in Owego. The Canandaigua Academy had been running for fifteen years and for nine years the Cayuga Academy at Aurora, had been opened.

Through such a territory, Bishop Asbury was journeying on horseback with a traveling companion, in the year 1809, when he remarked to his companion, a certain

Mr. Boehm, "Things do not go right here, Henry. There must be a Genesee Conference." This conclusion was immediately followed up with action and with the consent and under the authority of the General Conference that area then known as the Susquehanna District of the Philadelphia Conference, and the Cayuga and upper Canada Districts of the New York Conference were combined and under Bishops Asbury and McKendree, the new Genesee Conference was born at Lyons, N. Y.

At this time, the conference contained 10,683 members of the church, about 18 per cent of whom were in Pennsylvania, 24 per cent in Canada and the remaining 58 per cent in New York, west of the Catskills and the Adirondacks. When the Bishops organized the Genesee Conference, on that July morning in 1810, in Capt. Dorsey's storehouse, Lyons, N. Y., there were 33 members of the body with 19 probationers. Before the session ended, ten had been received into full membership, one received by transfer, one re-admitted and twelve received on trial. One had withdrawn, one had been suspended and six had been located, so that the company which started out to begin the great work of the Genesee Conference consisted of 34 members in the effective relation, two supernumeraries, one superannuated, one suspended and twenty-one probationers.

It is a recorded fact that the majority of these early Itinerants in this area were little educated; a very few were liberally educated while some had a modest educational training but most were very deficient in education. Among the number, there were some giants, in character and in real ability, but on the other hand the mediocre and the queer reduced the average to a very human status. In zeal and devotion, there were many who have never been surpassed in any age. They met the infidelity of that period and the religious indifference and moral recklessness of the pioneer, with a warring spirit and won in the battle for right, but of the 66 whose names appear throughout the year as exerting an influence in the upbuilding of the Kingdom of God and of Methodism, we read that two were ultimately expelled, three withdrew, 33 were located and only 28 remained in the traveling connection until their death.

With many re-adjustments, territorially, and with many invasions of differing beliefs and creeds, the membership in the conference varied greatly with the years. For a time the increase was very rapid due to the Millerite scare. The fear that the world was coming to an immediate end, obtained a strong hold on the minds of many who considered the church a sort of "good insurance company" and joined eagerly. Later, there was a difference in opinion which resulted in two factions. Some approved, and others disapproved of secret societies and the right of Methodists to join them; the question of selling or renting church pews; demonstrative religion, old-time Methodism and its essentials all made for the choosing of sides and the growth of the two parties, who for want of better identification were recognized as the Regulars and the Nazarites. Some few of the very strongest characters of that early period were expelled, because of the differences which seemingly could not be spanned. From this surgical operation, we read, Genesee Conference ills were not healed, however, and the Free Methodist Church resulted. It proved a dire experience in the Conference and one from which it took years to recover.

The history of Methodism, in this vicinity, dates back to the very beginning of the history of Olean, itself. We read that in 1804, Robert and Adam Hoops purchased a tract of 20,000 acres of land from the Holland Land Company and that Robert Hoops built a log house on land in the area now occupied by East Olean. Adam Hoops was a Government agent, having been a Major in the Revolution. With them came Cornelius Brooks, also a Revolutionary soldier.

The river port on the Allegany which was navigable to this point, was called Olean Point, but for some 30 years, the settlement was known as Hamilton. Olean Point proved to be an important gateway for the westbound tide of emigration, we are told.

The early settlers in and about Hamilton (now Olean), occupied their time in lumbering, rafting down the Allegany, hunting, fishing and cajoling the aboriginal Indians.

Into this native woof is woven the warp of early Methodism. We read that on May 22, 1807, a little daughter, "Olean" was born to Mr. and Mrs. William Shepard, this is the first recorded birth in this vicinity. Again we read, that on September 21st, 1809, William Shepard died, in the 31st year of his age, leaving his widow, Elizabeth Hinman Shepard, then but 23 years of age, the little daughter, Olean and an infant son, William B. Shepard, born October 21st, 1808.

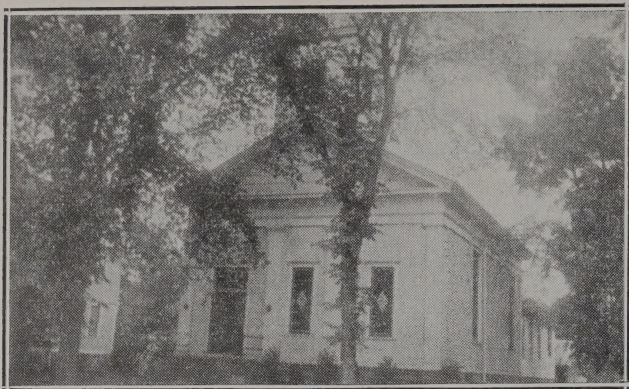
Rev. Josiah Ballard, a Methodist preacher, conducted the funeral service and on that occasion preached the first sermon ever delivered by a Methodist minister in Olean.

All the years of his life, William B. Shepard was active in the development of Methodism. His father had cleared the land reclaiming from a howling wilderness what became the productive farm area of Pleasant Valley.

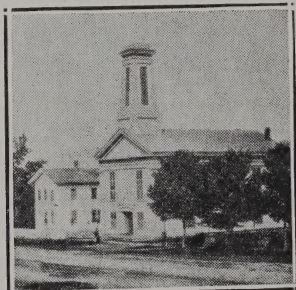
The Rev. Josiah Ballard, we learn, had been a travelling or circuit preacher but had become a local preacher, in this vicinity, prior to the death of William Shepard in 1809. Olean circuit was first formed in 1819. It comprised a large area, including Friendship, Rushford, and Bolivar. The first regularly appointed preacher for the Olean Circuit was Rev. Reuben A. Aylesworth.

At the Genesee Conference held in October, 1834, the circuit was divided, and Olean held its first quarterly meeting at Bolvar, N. Y., October 26th of that year; the second, at Cuba, N. Y.; the third at Hinsdale, N. Y., and the fourth at Height or New Hudson. We read with interest that in the year 1834-35 there were two preachers who traveled these circuits that year, with a claim of \$827. Their deficiency was \$244.

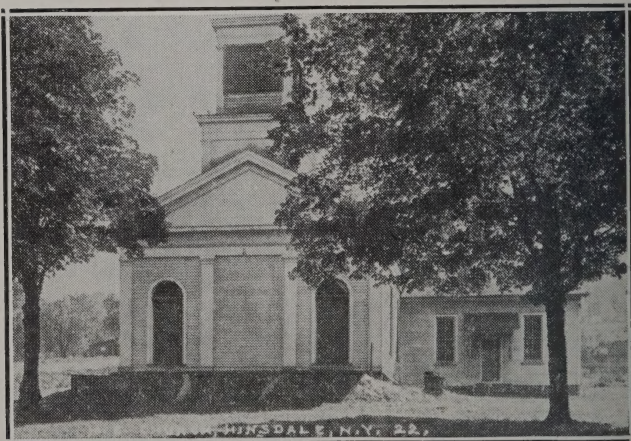
In the year 1836, Olean became a separate pastoral charge, including in its province, Hinsdale and the intervening area through Pleasant Valley and Portville.



PORTVILLE M. E. CHURCH
Portville, N. Y.



ORIGINAL M. E. CHURCH
Erected 1852



HINSDALE M. E. CHURCH
Hinsdale, N. Y.

LIST OF PASTORS

FIRST METHODIST EPISCOPAL CHURCH

Olean, New York

From 1836-1861 (25 years)

Years	Name	Baptisms		Members	
		Children—Adults		Probation—Full	
1836-37	A. C. Dubois	No report		—	22
	Samuel Pitt				
1837-39	H. N. Seaver	No report		—	—
1839-40	O. F. Comfort	No report		—	—
1840-41	J. D. Hoyt	No report		—	—
1841-42	Hugh Ely				
	L. Benjamin	No report		—	—
1842-44	Carlton Fuller	No report		—	—
1844-46	Thomas B. Hudson	No report		—	231
1846-48	Milo Scott	No report		—	202
1848-49	J. W. Hines	No report		—	186
1849-50	J. Kennard	No report		14	190
	W. Gordon				
1850-51	J. Kennard	No report		6	253
	N. Reaser				
1851-52	S. Parker	No report		9	250
	G. DeLamatyr				
1852-53	S. Parker	No report		30	250
	J. W. Thomas			4	140
1853-54	B. F. McNeal	No report		35	121
1854-55	E. M. Buck	No report		16	112
1855-56	C. P. Clark	No report		—	—
1856-57	A. F. Curry	No report		20	176
	J. W. Reddy				
1857-59	G. W. Terry	12	70	77	182
1859-60	W. C. Willing	5	17	34	176
1860-61	E. L. Newman	—	2	18	163

From statistical records; Genesee Conference Minutes.

History of the First Methodist Episcopal Church

OLEAN, NEW YORK

September 25th, 1836-1861 (25 years)

For some years after the forming of the First Methodist Class in this section, in 1821, in the little school house between Hinsdale and Olean, near the home of Zachariah Noble and his daughter Eunice Noble, simple services were held as often as a circuit preacher could visit the area. These meetings were held in the homes of the farmers, along the route, and we read that the home of James Brooks, in Pleasant Valley, was a favorite stopping place for these Itinerants.

The Olean Pastoral charge definitely organized in Olean Village, on September 25th, 1836, with Rev. A. C. Dubois in charge, truly marks the birth of our church life of today.

There is little of recorded fact to incorporate into this historical effort during the subsequent fifteen years. The records reveal that during that period the following pastors served to tend the flock and to keep the fire of Methodist zeal and idealism burning:

A. C. Dubois and Samuel Pitt, H. N. Seaver, O. F. Comfort, J. D. Hoyt, Hugh Ely and L. Benjamin, Carleton Fuller, T. B. Hudson, Milo Scott, J. W. Hines, J. Kennard and W. Gordon, J. Kennard and N. Reaser, S. Parker and G. Delamtyr.

It is of interest to note in the conference minutes available since 1845 and loaned to our committee by Rev. Ray Allen of Kenmore, N. Y., some of the reports submitted, together with the excerpts from the pastoral addresses.

In 1845, at the annual conference held in Buffalo, N. Y., opening August 20th of that year, we read the Report of the Finance Committee which is recorded as follows:

"The committee appointed to consider the financial interests of the Conference, beg leave to submit the following report:

"Whereas, there has been, in the Genesee Conference, annually, a great deficiency, in meeting the claims, both of the effective, and superannuated preachers, and the widows and orphans of deceased preachers; therefore,

"Resolved: 1st: That the following plan shall, as far as possible, be carried into effect.

"1—Let the claims of the preacher or preachers, on the station or circuit be ascertained as soon as practicable after the session of the conference; to meet which claims, unless otherwise permanently provided for, let the following plan be adopted: Let each class elect one of its members who with the stewards shall form an estimating committee to apportion to the membership of the charge according to their respective circumstances and ability, what, in their judgment, they ought to pay to make up the preacher's whole allowance, which apportionment, so made, shall be read in each class or in a society meeting. If any member deem that he or she is apportioned too high, that member shall be asked how much he or she is willing to pay and let it be set down accordingly. If, after that, there is a deficiency, let it be raised by subscription in the congregation or by re-apportionment.

"2—Let the amount apportioned be divided into weekly, monthly, or quarterly installments, as shall be judged best by the Official Board and let the leaders collect and pay over as it becomes due.

"3—We earnestly advise that all the stations pay their preachers at least once a month, and all the circuits at least once a quarter, as small sums are usually collected much more easily than large ones.

"4—At the end of the quarter, it shall be the duty of the Recording Steward, or one of the Stewards or a Leader, to read the names of the members of each class before the respective classes, or the names of all before a Society meeting called for that purpose, with the amount which each one has paid during the quarter, and of those who have paid nothing.

"Resolved, 2nd: Respecting supplies necessary to meet the claims of the superannuated and the supernumerary preachers, widows and orphans, we recommend that each charge raise the average amount of ten cents per member; and it shall be the duty of the preacher in charge, with the aid of the leaders, to collect, as far as practicable, said amount, and forward it to the conference.

"Resolved, 3rd: That in future, we annually publish the minutes of this conference, for circulation among our people containing with other matters, our fiscal accounts, viz: the name of each circuit and station, with the claim of each preacher on the same for quarterage, house rent, table and traveling expenses, with the amount paid and the deficiency, if any; the amount raised for missionary, Bible and Sabbath School purposes; the proportion of the ten cent collection raised and the deficiency, if any; and it shall be the special duty of each preacher in charge to report to the ensuing conference such statistics, that they may be printed in the minutes. All of which is respectfully submitted."

Signed E. Hebard, Chairman

John Copeland

I. H. Kellogg

John Dennis

E. Thomas

D. Ferris

N. Fellows

I. V. Mapes

T. B. Hudson

There followed a report on Education, concluding with the following resolution:

"1—Resolved, That we cherish a continued and increasing interest in the cause of Education in general and particularly within the bounds of our own Conference charge, as connected with the Genesee Wesleyan Seminary.

"2—Resolved, That we feel a deep and lively interest in the property of the Wesleyan University, and that, as Providence shall open the way, we will cheerfully render it our utmost aid, so far as is consistent with our home interests.

"All of which is respectfully submitted."

Signed F. G. Hibbard

William Hosmer

A. Abel

From these reports, we are led to believe that "deficiencies" have always had a place in our affairs, and also that in those early days, "our home interests" were of

first importance. Too, it develops that those Methodist pioneers were not afraid of a deficiency, but carried on, with Faith, and works, and with loyal devotion to the cause of the Kingdom of God.

The following are excerpts from the Pastoral Address delivered to the members of the Methodist Episcopal Church, in the Genesee Conference, at this same session, 1845.

After expressing gratitude to God for the blessings of health and uninterrupted harmony among themselves and in the churches, the text continues as follows: "We have not been favored with extraordinary revivals of religion and large accessions of numbers as in seasons past; and an unwonted apathy in regard to the spiritual welfare of the church and the salvation of the world too generally prevails throughout our borders. On account of these things, as well as the worldly mindedness which we fear is too prevalent among us, drying up the fountains of piety and benevolence wherever it obtains permanency in the heart, we desire to be deeply humbled before God." Again we read, "The church has been called to pass through an ordeal of trial. Reckless minds have agitated various topics, engendered jealousies and discontent, unsettled the minds of the wavering and partially backslidden in many places, and thus truly characterized those described by the Apostle—'Of your own selves shall men arise, speaking perverse things to draw away disciples after them'." Also, in this discourse, we find reference made to "the separation of the Southern Conferences from our Church," and deploring the publications of discussions in the Church periodicals which "have had a tendency to divert the minds of preachers and people from that intense engagedness, in the subject of personal piety and the prosperity of the cause within our own bounds." Continuing, we read, "In an age when a portion of the press is a sea of corruption, tainting and contaminating all the fountains of intelligence and moral feeling, we are called on by all that is sacred in truth and virtue to sustain our own periodicals and extend the circulation of our own books to the utmost of our ability, as the most effectual antidote against the floods of error and vice which threaten to inundate the land. It is painful to know that some wealthy members of the church take none of our periodicals and possess but few books."

The above text reveals to us, that the problems of spiritual concern are very much the same in the Then and Now.

It is interesting to note in the early conference minutes that church memberships throughout the Districts are classified as "Whites," "Colored," and "Indians."

Under date of May 24th, 1851, the following official notice is recorded and is accepted as being the first recorded official notice published by the First Methodist Church, Olean. It read as follows: "The male members of full age and congregation, of the First Methodist Church, Olean, will meet in this house, on Monday, the 9th day of June, next, at four o'clock in the afternoon for the purpose of electing trustees of said church." This notice was read in church meeting on the two preceding Sabbaths. The meeting was held in the Baptist church under the chairmanship of Hon. James Brooks. Mr. C. H. Thyng was called upon to act as clerk of the meeting and the following were elected to serve as trustees:

James Brooks	receiving 5 votes
Reuben A. Brooks	receiving 4 votes
T. V. Oviatt	receiving 3 votes
H. K. Montgomery	receiving 2 votes
Charles H. Thyng	receiving 1 vote

The meeting adjourned to meet again the second Monday in June of the following year, 1852. However, it appears that on January 5th, 1852, a notice was given to the Board of Trustees of the church by Henry K. Montgomery, of his resignation, whereupon a meeting was called of the church members to meet on Monday, February 3rd, 1852, in the village school-house, at 6 P. M., to elect a trustee in the place of Mr. Montgomery, resigning. No record of such a meeting called for that date is to be found, but on February 25th, 1852, in accordance with a notice duly published, a meeting was held to incorporate said society according to law. The notice of this meeting was dated February 6th, 1852, and was signed by "Schuyler Parker, Minister of the Gospel."

The meeting was held in the village school-house, with James Brooks, chairman, and C. H. Thyng, Clerk. In the order of business, a resolution was adopted to elect seven trustees and in accordance with the adopted resolution the following were elected:

Hon. James Brooks, Charles H. Thyng, Thomas V. Oviatt, LeCompt Mondy, David P. Godfrey, James H. Brooks and William B. Shepard. The following resolution was also offered and regularly adopted: "Resolved that the name and style under which said society is to be known shall be the 'First Methodist Episcopal Church, Olean'." In the record of this meeting, we find that Charles H. Thyng was elected as clerk of the Board of Trustees.

At this meeting, history for our church was indeed in the making. At once the trustees resolved to proceed with the building of a church edifice, as promptly as possible, at a cost not to exceed \$2000. The meeting adjourned—the next annual meeting to be held on the fourth Tuesday of February, 1853.

The story of this first building project is an interesting one. A building committee was appointed consisting of Hon. James Brooks, LeCompt Mondy and Charles H. Thyng. This committee was instructed to prepare a plan and secure the estimated cost of the building, which was to be presented to the members of the Board at a future meeting. At a special meeting of the Board of Trustees, held on March 27th, 1852, it was reported back that the indicated sum of \$2000 would not meet the cost of building the new church so the original motion was rescinded. Plans which had been prepared by Joseph Ditto were submitted and accepted. The record also shows that Judge James Brooks had previously purchased a lot from Ansel Adams and had made a partial payment on same. At this meeting, the lot was taken over by the trustees, who paid to Judge Brooks the amount he had advanced on the purchase price of the lot, which is the present site of our church.

There seems little of record as to the procedures of the building project, but we read that all of the trustees with the exception of C. H. Thyng, who was a merchant in the village, were farmers living out through Pleasant Valley. These men went into the woods, cut the timbers from No. 1 pine, drew them out, hewed and fitted them and personally helped in every way to erect this building, their church. The First Methodist Episcopal Church in Olean was completed and dedicated in the early part of January, 1853. A local preacher, who, it appears held a position on the Erie Railroad and who had made a liberal contribution to the building fund, was privileged to preside at the dedication of the new church. On the occasion of the dedication, "slips" as the pews were then called, were sold to raise money, and in 1854, we read, that each of the trustees gave a personal note for \$150, payable in six months, to help meet the expenses of the new church, for, at this time, there were but about sixty members contributing to the church in the village. In 1860 this number had increased to eighty-two members, but in 1872 due to a difference in doctrinal belief, which resulted in a division

of the members, the enrollment dropped to 28. This does not include the total number credited to the Olean Pastoral Charge, as revealed in the Conference minutes, for in these, Hinsdale, which was a second appointment with Portville, in this charge, was included. However, these men and women were earnest and honest in their convictions, and builded into our Church life, an idealism which was founded upon Faith and which carried through the years, with a staunch loyalty of purpose and spiritual growth.

A brief description of the First M. E. Church in Olean should be of lasting interest. The church stood on the present site, but back from the street facing Union street, about twenty feet. A broad platform afforded the approach to the central door. The first floor was entered by two doors, from a large vestibule and was used as the Sunday School room. The seats were large, pine and movable. The approach to the audience room was by two winding stairways, one on either side. The gallery which was above the vestibule and was where the choir sat, faced the backs of the congregation. The pulpit was in the opposite and farther end of the audience room. There were four rows of pews, two in the center and one on either side.

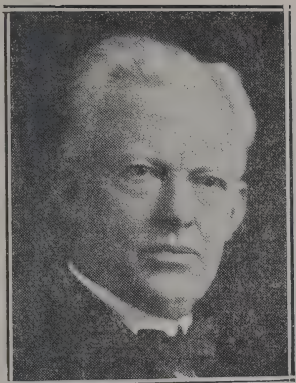
A bit of interesting church legislation is recorded, within the following decade. On August 16th, 1860, a meeting of the trustees was held and a resolution was adopted whereby a notice was prepared to be read in accordance with the law, before the congregation, calling a meeting to be held in the basement of the church, for the purpose of changing the present form of government. At this same meeting, it was resolved that a committee be appointed to remove one of the members, a former trustee, from the house, unless he cease to disturb the meeting.

On September 15th, following, the meeting was held and the following Preamble and resolutions were presented and adopted:

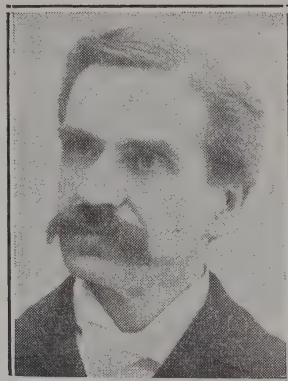
"Whereas, a religious corporation created under the general statutes of the State of New York, consists of the trustees and members of the Society, and they are regarded as Civil Corporations, by the ordinary rule of common law and Whereas, the First Methodist Episcopal Church of Olean, N. Y., is such a religious Society, we do hereby pass the following:

Resolved, That we, corporators and members of the First Methodist Episcopal Church congregation and Society of Olean have a choice of the minister who shall preach to us and receive our patronage; Therefore, be it resolved that we instruct and authorize our trustees not to open our church edifice for permanent preaching to any minister, other than such as we may select through ourselves or our trustees as our agents."

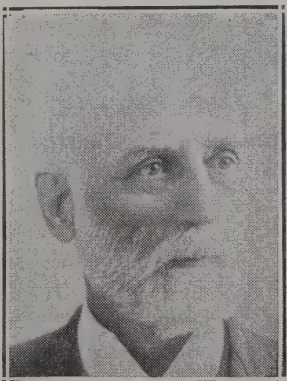
The meeting was then adjourned, on a motion offered by the Rev. W. A. Willing and the record of the meeting is signed by S. J. Noble, clerk.



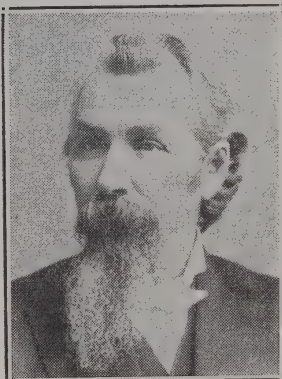
DR. C. F. HUTCHINSON
District Superintendent



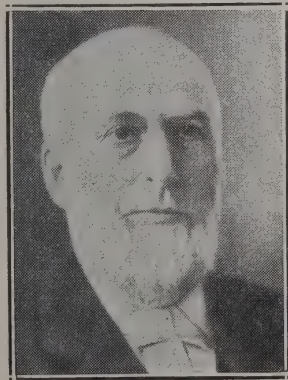
THOMAS CARDUS
Superintendent



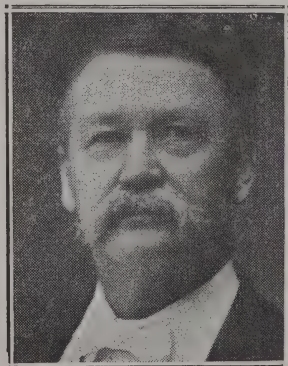
T. A. BISSELL
Superintendent



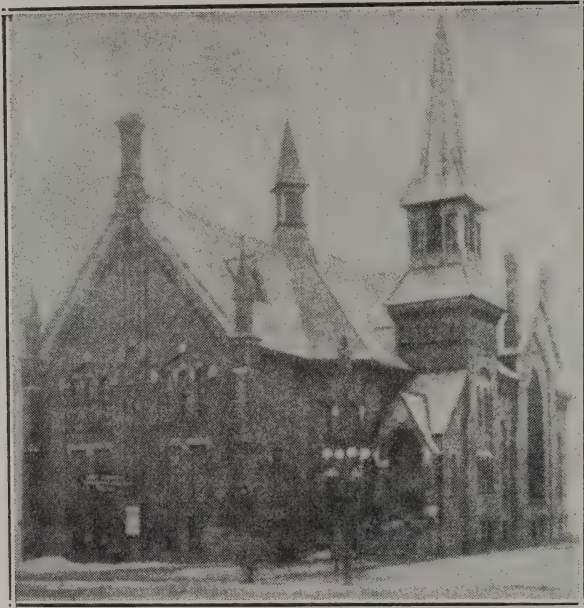
O. S. CHAMBERLAIN
Superintendent



L. A. STEVENS
Superintendent



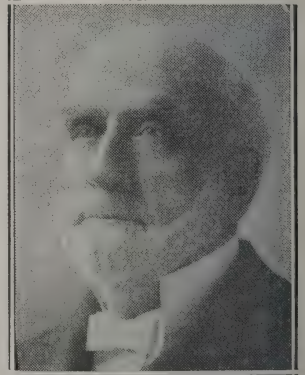
H. C. WOODS
Superintendent



REV. J. L. SOOY
1880-1883



REV. J. E. ADAMS
1883-1885



REV. D. W. C. HUNTINGTON
1885-1886

LIST OF PASTORS

FIRST METHODIST EPISCOPAL CHURCH

Olean, New York

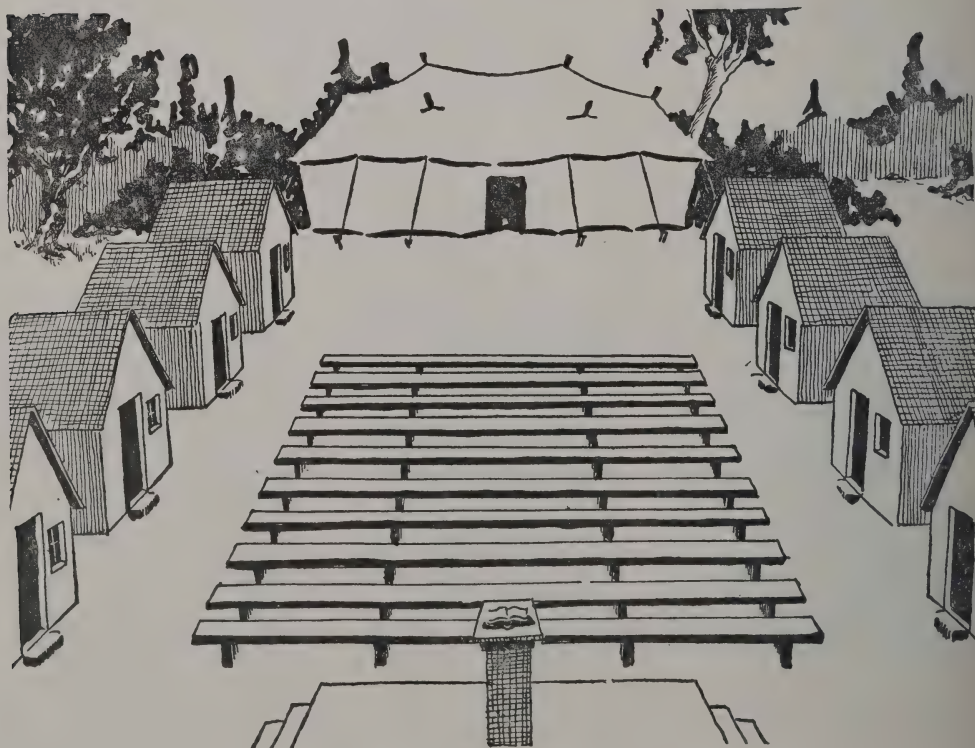
From 1861-1886 (25 years)

Years	Name	Baptisms		Members	
		Children—	Adults	Probation—	Full
1861-62	M. W. Ripley	4	—	18	165
1862-65	D. B. Worthington	5	27	32	90
1865-68	G. G. Lyon	6	14	35	70
1868-70	S. B. Dickinson	1	10	24	97
1870-73	C. D. Burlingham	—	23	26	120
1873-76	L. A. Stevens	6	13	38	125
1876-79	E. B. Williams	6	29	31	165
1879-80	L. D. Chase	—	—	5	165
1880-83	J. L. Sooy	11	16	120	352
1883-85	J. E. Adams	9	5	23	375
1885-86	D. W. C. Huntington	7	10	20	392

From statistical records, Genesee Conference minutes.



THE LIGHTER



CAMP MEETING GROUND

History of the First Methodist Episcopal Church

OLEAN, NEW YORK

1861-1886 (25 years)

We find much of interest to record, in connection with this period of our church history.

Back in those days, there was the Camp-meeting ground, just this side of Portville, in the old pine grove.. Here were the fellowship houses, for Portville, Olean, Hinsdale, Cuba, Bolivar, Eldred and Friendship. The huge prayer meeting tent was at one end of the grounds and the out-door pulpit at the other, in the intervening space were the long plank benches, without cushions and without backs.

For some years, in those early days, our annual Sunday School picnics were held at these grounds. A "Lighter", 64 feet long, 16 feet wide and 3 feet deep, owned by Levi Carter was towed up and down the canal, by a single horse driven along the tow-path by Levi's son, Charles Carter. This Lighter was drafted into service to carry the Sunday School picnic parties to and from the Camp-meeting grounds. On such festive occasions, Mr. Carter would decorate the boat with pine boughs,—and a good time would be had by all. Or perhaps they might go in the other direction, taking the wooden church benches from the Sunday School room and placing them on one of the canal boats which followed through from Buffalo and back again. The boat would pass through the lock which was in the canal near the O. P. Boardman home and would go on up through the other lock which was directly back of the property located at 709 Main street, the present site of Shankman's Grocery Store.

Arriving opposite the Brook's home, in Pleasant Valley, the picnic party would be met by teams and carry-alls and the seats would be carted up onto the side hill, where a fine spring afforded drinking water and where swings in the huge trees and long tables were made available, all contributing to a jolly good time for young and old.

Delving into the conference records of that period we find a deep conscientious concern for the morals of the people who were embracing the standards of early Methodism. We read in a copy of the Conference minutes, for 1867, the following:

"As ministers of Christ, whose duty it is to guard the morals of our people, we will preach special sermons against the evils of intemperance and we will remember the cause of intemperance in our prayers, and we will form our Sunday Schools into Temperance bands, and furthermore, in view of the general and alarming use of tobacco in this land, and even among the professors of religion and ministers of the Gospel, as declared by Bishop Ames, in his opinion, that many ministers of our church are superannuated by its use, therefore

Resolved, That we affectionately admonish all who are addicted to the use of tobacco, to cease from so injurious a habit, and that we will use our endeavors to prevent the Youth from indulging in the use of the 'noxious weed'.

Resolved, That as a body of Christian ministers, we endorse the sentiment of Bishop Janes, expressed by him before this Conference, 'Let each minister, before he makes his appeals to the church for benevolent collections, give up the use of tobacco, and tell the people, he has done so, and gives the moneys thus saved to Christian charities.'

During the pastorates of the ministers who served this church from Rev. E. L. Newman to Rev. L. D. Chase, the membership of the church increased steadily and in February, 1879, the first meeting for a preliminary consideration of a new and larger edifice was held. No action was taken, however, until May 26th, 1880, when at the meeting of the Quarterly Conference, a committee was appointed, as a building committee, consisting of Mr. Charles Gillingham, Mr. George Chamberlain, Dr. M. C. Follett, Mr. Anton Spreter and Mr. F. W. Kruse. With a building program at hand, the Bishop assigned to the charge, Rev. J. L. Sooy. Bishop Bowman wired Rev. Sooy, who was returning from the Kentucky conference, just held at Hardinsburg, Ky., as follows:

"Will you accept of Olean for next year? They are going to build a church." Rev. Sooy was at the time serving a church in Lexington, Ky., where he had spent three happy years. However, quoting him, he answered: "'Anywhere, Lord,'" and immediately turned his attention to his Atlas to find the place "Olean."

Upon arriving as far as Salamanca, Rev. Sooy inquired "What kind of a looking place is Olean?" and in answer learned "O, sir! you will find nothing there but a lot of oil tanks."

In an article written by Rev. Sooy and read at the Jubilee Service held on February 22nd, 1883, we read that he and his wife were met at the depot, in Olean, by Mr. George Chamberlain who took them into his home and extended to them a genuine welcome. From his host, Rev. Sooy learned much of the needs of the people and the problems facing him. He noticed that there was a certain interest manifested in the questions asked by Mr. Chamberlain, and it soon was revealed that there was the thought that possibly Rev. Sooy and his wife might be Kentuckians and therefore might be stirred by secret depths of rebellion.

With understanding, deep and appreciative friendships grew and the splendid co-operation of all interested in the building of a fine new church, made for the success of the effort.

Again quoting Rev. Sooy, from the address given at the Jubilee service, we read "To the glory of God, we now record the good feeling the unanimity, the spirit of consecrated purpose which characterized all of our counsels and acts. Every brother seemed to recognize the responsibility of his position. We were laying the foundations of not only Methodism, but of Christ's Kingdom and work in the midst of this prosperous and fast growing community. We felt that we must build for the future and weak and feeble as the Society was, God led us in a way we knew not of and we planned and built better than we knew."

During all of this strenuous effort, however, we read, that the spiritual life of the community was not neglected for on February 8th, 1881, at the Sabbath morning service, a Revival was begun, in the old church building. W. W. Bentley, the "Singing Evangelist" was engaged to assist and the first night, four persons presented themselves at the altar for prayers; "It was evident, God was waiting to favor Zion." Night after night, the meeting house was crowded and hundreds went away unable to gain admission. The old building was on rollers ready to be moved to make room for the new structure and notwithstanding the fact that sometimes its safety was questioned, the meetings continued. Narrow planks had to be walked on or the mud waded through to reach the door, yet the people came until at the end of seven weeks, when the Revival concluded, 232 persons professed conversion and 147 joined this church. "That Revival built this church, for it immediately was evident that we must build better than first expected. From their original plans for a \$12,000 church, the trustees began to turn their thoughts to plans for larger things."

As a result, at a meeting held March 1st, 1881, the trustees awarded the contract for building this beautiful edifice, according to plans and specifications presented by Jacob Snyder, the architect, Charles Gillingham and Co., for the sum of \$17,000.

Further we read, "For days and weeks, the work dragged along. It seemed as though the foundation never would get above the ground. The masons and stone-cutters tried our Christian patience and meekness by their frequent and obstinate strikes."

Some members of the sister churches were known to remark to the young preacher, "You'll never preach in the new church during your stay in Olean" and others of the world looked on and openly said "The Methodists have got an elephant on their hands." One man told the minister, when he went to him for a contribution that "It is a downright shame to put so much money into churches; Olean is church poor already."

"Still the walls grew; those solid flat rocks from their sockets in the old Alleghanies planted deep down for foundation stones, bore on their broad backs the rising structure."

On Wednesday, June 8th, 1881, the Corner Stone was laid. That day, we read, was one of fierce storm and heavy mud all about, but the old church building was filled. The Presiding Elder, Rev. Stevens, conducted the exercises and Rev. C. W. Cushing, D. D., of Bradford, Pa., delivered the address. Just at the time when the outdoor ceremonies were due to begin, the rain ceased and the sky cleared "giving us great cause for congratulation and rejoicing." The exercises consisted of the following:

HYMN

"This stone to thee in faith, we lay;
To thee, this temple, Lord, we build;
Thy power and goodness here display
And be it with thy presence filled.

Here, when thy people seek thy face,
And dying sinners pray to live,
Hear thou, in heaven, thy dwelling place
And when thou hearest, Lord, forgive.

Here, when thy messengers proclaim
The blessed gospel of thy son;
Still, by the power of His great name,
Be mighty signs and wonders done.

Thy glory never hence depart;
Yet choose not Lord, this home alone;
Thy Kingdom come to every heart,
In every bosom, fix thy throne."

Following the singing of this hymn, the 132nd Psalm was read responsively, after which the addresses were delivered and in conclusion the following hymn was sung:

"On this stone, now laid with prayer,
Let thy church rise strong and fair;
Ever, Lord, thy name be known
Where we lay this corner stone.

Let thy holy child, who came
Man from error to reclaim,
And for sinners to atone,
Bless with thee, this corner stone.

May thy spirit here give rest;
To the heart by sin oppressed
And the seeds of truth be sown
Where we lay this corner stone.

By wise master-builders squared,
Here be living stones prepared—
For the temple near thy throne;
Jesus Christ, its corner stone."

In the months that followed, the enthusiasm grew and we read that this one would add this and that one would add that to the building plan, until it became necessary to put on the brakes where before they had been obliged to whip up interest and the daring to do. The beautiful memorial windows, one on either side of the audience room, came as voluntary contributions and have lent their beauty through the years, but they did more than that—the giving of these, in addition to all the giving that had been called for, cheered and encouraged those who were proving their faith in the enterprise.

First Methodist Episcopal Church,

MOLEAN, N. Y.

The Members of the First Methodist Episcopal Church request the presence of friends at the

DEDICATION

—OF THEIR—

NEW CHURCH EDIFICE, MARCH, 19th 1882.

Bishop Matthew Simpson, D. D., LL. D., will preach at 10:30 A. M.

Rev. B. S. Fries, D. D., will preach at 7 P. M.

The dedicatory services will be conducted by Bishop Simpson after the Evening Service.

The south window known as "Truth" was presented by Mr. N. S. Butler, then a merchant in Olean, and the one on the North side, "The Good Shepherd" was given by Mr. L. F. Lawton, in memory of his nephew, "Our Willie."

Again in February, 1882, a second Revival was begun. During this series of services, there were recorded 68 conversions and 54 members joined on probation. We read that there were not so many converts as in the revival of the preceeding year, yet the work among the church members was deeper and more substantial.

The last service held in the old church was on Thursday, March 16th, 1882. This was a "Farewell Service." At 10:30 A. M. there was an "Experience meeting and Reunion" of old pastors and friends of Methodism in Olean. "Many were the testimonies of the fathers and mothers in Israel, as to the wonder workings of God within those walls." At 7:30 P. M. the Rev. R. L. Waite, one of the oldest pastors in Methodism, then living, preached the farewell sermon. The house was crowded to its utmost capacity and after the sermon, nearly the entire membership celebrated the sacrament of the Lord's Supper. We read "At that last communion around the old altar, where God had so often blessed His people, the divine presence was felt in pentecostal power."

The following Sunday, March 19th, 1882, the new church was dedicated. Invitations were printed and sent out to friends of the church. Bishop Matthew Simpson, D. D., LL. D., preached at 10:30 A. M. The Rev. B. I. Ives, D. D., preached at 7:00 P. M. Following the sermon of the evening, Bishop Simpson conducted the dedicatory services. We read of the sacrificial giving of those members who were building not for themselves, alone, but more definitely for the future.

One member who had volunteered to give one-twelfth of the cost, now realizing that many had given to the full extent of their financial ability, after a period of soul searching prayer, arose and increased his contribution making his total gift, one-eighth of the cost of the church. This was electric in effect and many who in pledging \$50 or \$100 had given as generously as any, now stood to their feet and in some instances doubled their subscriptions.

The Bishop preached a powerful sermon at that morning service, on that great Sabbath day, when this church was dedicated to the worship of God and the service of humanity. After the Bishop's inspiring and soul stirring address, Dr. Ives directed the program, and before the service closed, the amount required to be raised of \$13,800 was fully subscribed.

In this connection, it is recorded that the women of the Ladies' Aid who had through their efforts, in the years past, paid \$2000 for the old parsonage property and who had refurnished the new parsonage, at an expense of between three hundred and four hundred dollars and who had already paid toward the furnishing of the new church as many hundreds more, now again met the challenge and subscribed \$600 as their consecrated gift.

We may well pause and meditate on the text of the closing paragraph in the published account of Rev. Sooy's farewell address, as he was resigning from this charge, in March, 1883. It reads as follows:

"To be a living church, we must be a working, praying, consecrated, holy church. I had rather not a stone of this building had been laid than that it should become the home of religious indolence and luxury. The glorious memories of the faithful struggles of this people in other years, the history of their praying and working, the biographies of their dead, the fresh and fragrant recollections of these holy men of God, who

for years, guided with pastoral staff the sheep of this flock—all these eloquent voices of the past, come to us today and demand that we be true to the charge committed to our keeping.”

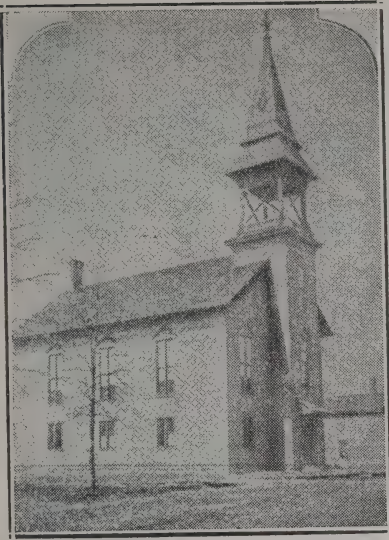
In the Fall of 1882, the Genesee Conference was entertained in our fine new church home.

At this time, the trustees of First M. E. Church together with Bishop Simpson looked over the village which then boasted a population of approximately 4000 inhabitants and decided that two vacant lots on North Ninth street would be a good location for a Mission Church.

Already, a Union Sunday School was being conducted, mostly comprised of Baptists and Methodists, in No. 2 School, at the corner of West State street and Eleventh street. The old First Church building had been offered for sale, but the largest bid received was only \$300 so it was agreed that it would be better to purchase the location offered by Mr. A. Bozard, who was at the time, Superintendent of the Union Sunday School, in that section. Mr. Bozard sold one of the two lots to the trustees and donated the other one, and in due time the building was moved from the site where for thirty years, it had served as the First Methodist Episcopal Church, of Olean and began its new service to the community as a Union Sunday School.

Mr. Bozard continued to act as superintendent for about two years, when an election of officers was held and a member of the Methodist Church was elected in his place. Mr. Bozard then withdrew from the Sunday School and many of the Baptists who were identified with the school also withdrew. The Methodists then asked their Mother Church to appoint from her membership, some one to act as superintendent. At this time, the Board of Trustees organized a Methodist Episcopal Church Sunday School, with regular officers and teachers and assigned Mr. John W. Pratt, to act as superintendent.

The officers and teachers went to work with enthusiasm and within the next three years, paid the indebtedness which had been incurred up to the time it was taken over by the Methodist Church; paid for all supplies, including the fuel to heat the building; purchased a Mason organ at a cost of \$75.00 and paid \$100 on the indebtedness of the Mother Church. The average attendance for the year, at that time we read, was about 120 members.

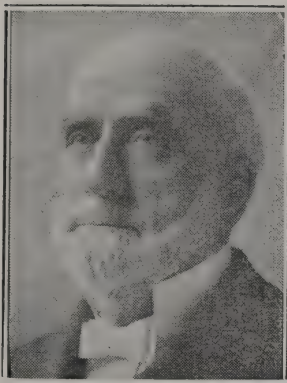


NINTH STREET M. E. CHURCH
1888-1911



EAST OLEAN
METHODIST EPISCOPAL CHAPEL,
COR. QUEEN ST AND GARDEN AVENUE.

1888



REV. D. W. C. HUNTINGTON
1886-1889



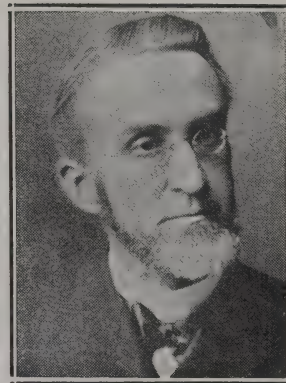
REV. H. V. GIVLER
1889-1892



REV. C. V. WILSON
1892-1895



REV. W. C. WILBUR
1895-1900



REV. J. L. SOOY
1900-1903



REV. F. S. ROWLAND
1903-1904



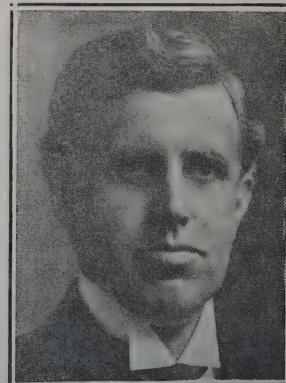
REV. C. M. HALL
1904-1905



REV. M. H. LICHLITER
1905-1908



REV. H. S. SOUTHALL
1908-1910



REV. MARK KELLEY
1910-1911

LIST OF PASTORS

FIRST METHODIST EPISCOPAL CHURCH

Olean, New York

From 1886-1911 (25 years)

Years	Name	Baptisms		Members	
		Children—	Adults	Probation—	Full on Roll
1886-89	D. W. C. Huntington	54	92	92	490
1889-92	H. V. Givler	47	33	60	412
1892-95	C. V. Wilson	49	90	171	512
1895-00	W. C. Wilbur	103	87	125	565
1900-03	J. L. Sooy	46	44	193	694
1903-04	F. S. Rowland	15	3	35	680
1904-05	C. M. Hall	8	32	27	690
1905-08	M. H. Lichliter	61	11	92	598
1908-10	H. S. Southall	36	5	29	479
1910-11	Mark Kelley	15	5	10	510

From statistical records, Genesee Conference minutes.

History of the First Methodist Episcopal Church

OLEAN, NEW YORK

From 1886-1911 (25 years)

We know full well that the building of a church is not the greatest concern of the church membership and the trustees, but to maintain the church with its varied interests and ever growing roll of members,—some earnest and co-operative; some financially able to generously support its budgets and programs; some generous but financially unable to contribute as they would like to; some indifferent but always there is the need for prayerful consecrated co-operation of a fluctuating membership, in order to vitalize the dedicated structure, in the worship of God and the service to mankind.

Many of the subscriptions given in good faith were not fully paid, due to unexpected circumstances which arose and so the Trustees continued with their concern to rid the church of its indebtedness. We learn that the last year of the struggle was in 1887. Dr. Huntington was the pastor and the membership at the time was 440. The Trustees determined to cancel the total debt that year. They carefully canvassed the membership and mapped out a successfully worked plan which resulted in the burning of the notes and mortgages at a Jubilee Service, on January 10th, 1888..

The following day, January 11th, 1888, Dr. Buckley editor of the New York Christian Advocate dedicated the Ninth Street Methodist Church when \$1,100 was raised by subscription with which to build the East Olean Chapel, our second Mission Church, in Olean. The following July 29th, 1888, the Chapel was dedicated and \$1,000 more was raised to pay the entire cost of same. It has been well said that no eight years in the History of our church has been so replete with achievement, as those eight years from 1880 to 1888.

It was during the pastorate of Rev. D. W. C. Huntington that the hall at 651 East State Street, known as Muckey's Hall was engaged for religious services. In the late spring of 1887, Rev. Huntington began this mission. The ceiling in the hall was low; the ventilation was poor and with a large gathering in the place, the air would be suffocating. These were the first Methodist services held in East Olean, and were continued in this hall until the Chapel was financed, built and deicated as previously stated. The largest contribution to this project was that given by Mr. L. F. Lawton, in the amount of \$500. Many others gave liberally according to their means.

We read in the records that in 1889, the title to the Ninth Street Methodist Church property and the East Olean Chapel was transferred by the trustees of the First M. E. Church to the newly elected trustees of the Ninth Street Church. It was found that a mortgage was on record against the lot purchased from Mr. A. Bozard for \$200 which was paid by the trustees of the First M. E. Church, in order to obtain a clear title to the site of the Ninth Street Methodist Church.

During these months and years of large investments in church properties we read that the Ladies' Aid, under the leadership of Mrs. George Chamberlain, as President and Mrs. Mary Lyon, Treasurer, subscribed and paid \$1120 towards the building fund. The raising of such an amount, meant that a great many chicken-pie suppers were served, in the basement of First Church. In those days, the kitchen was to the extreme west side of the basement, that end of the dining-room where the fireplace now stands.

Many of us, if we close our eyes and let our minds wander back to the years that have been, can see in their accustomed places, Rev. and Mrs. Post, a Saintly pair, who conscientiously resented the strains of a violin coming from our choir loft, during a church service.

We can see Mr. and Mrs. Robert Herse coming down into their pew, in the center aisle, the third back from the front. Our generous benefactor Mr. John Coast who usually sat directly in front of Mr. and Mrs. Herse; Brooks, Godfrey, Olds, Tothill, Follett, Taylor, Chamberlain, Butler, Lawton, Feuchter, Luther, Norton, Abrams, Hunt, VanDuzen, Dickinson, Burlingham, Barrows, Brickell, Billington, Kruse, Pancoast, Mundt, Revels, Warren, Hastings, Horner, Horton, Thurber, Myrick, Pratt, Pierce, Gillingham, Moore, Hubbell, Peglar, Brothers, Smith, Morris, Riley, Yard, Oosterhoudt, Shepard, Sanderson, Carter, Holmes, Wagner, Wilson, Crawford, Busler, Mrs. Mary Lyon and Miss Dora Coss,—all names which together with many others crowd into our thoughts, as we rebuild the past of our church life.

We recall the class meetings, each Sabbath morning, before service, when many met together to rededicate themselves and to implore the power of the Spirit and the forgiveness of God, to renew and restore them in Christian Sanctity.

We recall the well attended Epworth League meetings, held each Tuesday night, in the church parlor when often the attendance would number 100 or more. On the Thursday night following, there would be the regular weekly prayer service. At these meetings, prayers ascended to the Throne, for not alone the petitioners but for those who knew not God, and whose waywardness burdened the hearts of loved ones and loyal friends. We would do well to dwell often on the past and gather inspiration from such meditations. We need to reclaim God's precious promises and His power, if we would continue to reveal Him in our lives and in our church, today.

Many of us today, can remember the minstry of the pastors of this quarter Century. During the pastorate of Rev. W. C. Wilbur, the women of the church were organized under Mrs. Wilbur the pastor's wife, for Home Missionary work.

Mrs. Wilbur serving as the first president and Mrs. B. U. Taylor as secretary. This organization has worked side by side with its sister interest, the Foreign Missionary Society and who can measure the extent of good that has been the reward for the consecrated services rendered to the cause of Christ, in these efforts?

The apportionments for these good women to meet, have steadily increased and while the Societies have through the years, lost a goodly number of their members, they are continuing in their labor of love for others. During the Pastorate of Rev. F. S. Rowland, in 1903, the Mission Circle was organized under the leadership of Mrs. Rowland. This organization of the younger women in the church assumed a portion of both the Home and the Foreign work. They are continuing, raising funds and giving equally to the two organizations.

We can recall the return pastorate of Rev. J. L. Sooy who was privileged to serve the church he had helped to build, when that church had reached its majority. Twenty years after First Church was built, and dedicated Rev. Sooy came back to us for another three years of ministry. It was during this ministry, that the Boy's Scientific Club was organized under Rev. Sooy's leadership. Also, First M. E. Church, Olean, again entertained the Genesee Conference in 1903.

We remember our "New Church Organ" acquired at an approximate cost of \$5000 during the ministry of Rev. M. H. Lichliter together with the new carpets for the

church parlors and auditorium. Also in the conference year 1906-07, the second year of Rev. Lichliter's pastorate here, the Empire Block was built, on the site of the old District Elderge. The latter was moved around onto Hamilton Street and converted into a two-family apartment house. This construction work cost in the aggregate \$18,700. We read in the Conference minutes that the annual income from these buildings would be \$2300.

Also in the minutes for this same Conference year, we find it recorded that the round sum of \$1000 was reached by First Church for Missions.

An interesting comment is noted in the Conference Minutes, of this year, made in the report filed by Rev. Thomas Cardus, our Presiding Elder, it reads as follows: "I regret to state that on some of our Charges, to raise all funds, the Ladies' Aid Societies are the only agencies. Serving suppers at so small a price that I have been constrained to say to the men that they ought to be ashamed to look at their plates. Many of our churches would cease to be, were it not for the sacrificing and unremitting labor of these societies. The evil does not end in this unworthy method, there is a loss to the men which in the case of the present, they do not appreciate. Yet it is certainly manifesting itself,—that in this release from responsibility they are losing spiritual fibre."

At about this time, the youth programs in connection with our Missionary work were begun. Under Mrs. Lichliter's leadership, the Standard Bearers and the little girls as King's Heralds were organized for Foreign Mission interests, while the Home Guards, including the young boys and girls, and the Mother's Jewels were organized for the Home Mission interests. Later, as the boys outgrew their connections with the Home Guards and their program of effort, the Queen Esther Circle was developed and is continuing with its sister interest, the Standard Bearers.

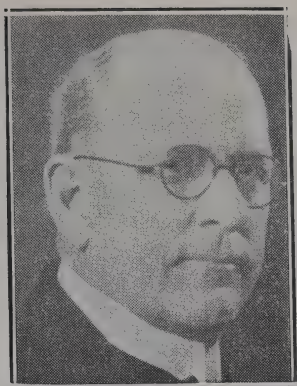
We find from the records, that during the ministry of Rev. H. S. Southall the unpaid balance of the organ debt amounting to \$875 was wiped out and that year, we had a net increase in memberships of 24 and an advance in the benevolent givings, over the preceding year. This was in 1910.

In 1911, under the splendid leadership of Rev. Mark Kelley many changes were instituted. The apartment house, on Hamilton Street was appropriated for a Sunday School addition. A group of Camp Fire Girls, themselves, repainted one of the rooms which was assigned to them for their meetings. Three groups of Camp Fire Girls were organized, with Mrs. Kelley, Guardian for one, Miss Grace Taylor and Mrs. William Kinley in charge of the other two.

The basement of the church was converted into an attractive and convenient "Rest Room" with Mrs. H. E. Dickinson, the gracious hostess. Mrs. Dickinson was in charge during the hours of each day from eleven A. M. to three P. M. Many of the young women, clerking in stores or employed in offices, during the stormy weather would bring a noon-day lunch and would come to the Rest Room where for 5c, a person could use a gas burner, on a hot plate in the kitchen and heat water for a cup of tea, and then could relax and freshen up a bit before resuming her duties in office or store.

Often, tired mothers would drop in for a few minutes rest from shopping or doing errands. Three new comfortable couches with folding screens; a desk with writing paper, pen and ink at hand; tables with current magazines; comfortable chairs and always a friendly greeting were afforded all who came.

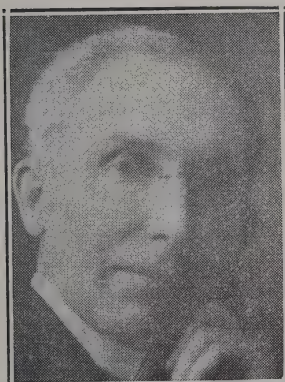
During this Pastorate, a salaried Sunday School supervisor and Pastor's assistant was employed.



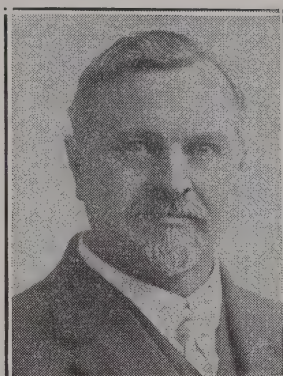
DR. J. F. LEFFLER
District Superintendent



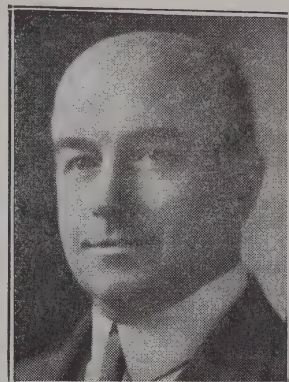
DR. H. H. WITHAM
District Superintendent



H. A. CRANE
District Superintendent



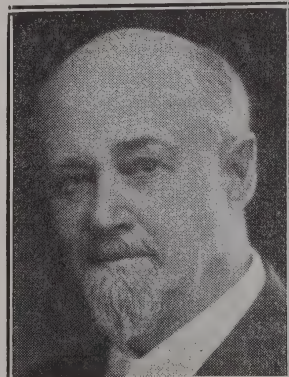
D. E. IDLEMAN
District Superintendent



REV. J. M. HENDERSON
District Superintendent



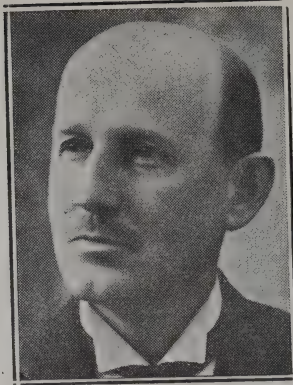
E. H. LATIMER
Superintendent



REV. S. A. MORSE
Superintendent



REV. MARK KELLEY
1911-1914



REV. G. R. WILLIAMSON
1914-1923



REV. E. A. MATTHEWS
1923-1925



REV. C. CLARK SHEDD
1925-1936



REV. CHARLES C. PEALE
1936

LIST OF PASTORS

FIRST METHODIST EPISCOPAL CHURCH

Olean, New York

From 1911-1936 (25 years)

Years	Name	Baptisms		Members	
		Children	Adults	Probation—Full	on Roll
1911-14	Rev. Mark Kelley	64	27	73	662
1914-23	G. R. Williamson	169	63	148	665
1923-25	E. A. Matthews	53	9	53	672
1925-36	C. Clark Shedd	330	97	551	1125
1936-	Charles C. Peale	—	—	—	—

From statistical records, Genesee Conference Minutes.

History of the First Methodist Episcopal Church

OLEAN, NEW YORK

1911-1936 (25 years)

Continuing under the pastorate of Rev. Mark Kelley, we read that "The life of this church had seemed to be an ebbing tide but it is evident that the waters of prosperity are again surging in upon the sands." (S. A. Morse, Presiding Elder, Olean District, in his report to the Conference.)

During this administration, First Church built the addition to the North East of the building, for a choir room and Sunday School Class rooms, representing an investment of approximately \$4400 which was fully paid for; also we record an increase in our benevolences for the same year of \$400.

It was during Rev. Kelley's pastorate that the support of the Sunday School was incorporated in the church budgeting and all members of the Sunday School have since contributed through the church for all of the church's interests.

The membership enrollment reached 662; while the Sunday School boasted of 1000 members, before Rev. Kelley was transferred from this charge.

At the conference session of 1914, Rev. G. R. Williamson was sent to us and continued with us through the grilling years of the World War. One of his first tasks, and not an easy one, was to find temporary quarters for himself and family, while the fine new parsonage was being erected. He resided during that period on N. Third Street, moving into the new parsonage, in November, 1915. This spacious and attractive home was built with no financial claim upon the members of the congregation. The rentals from the Empire Block and the apartment house on Hamilton street was used to meet the cost of this building. There remains, at this time, a small unpaid balance on the mortgage which was against it.

In 1916, it was deemed advisable to survey and make some effort to establish a Methodist Mission, in the North section of the city, where no Protestant church had ever been maintained. Bishop Burt was active in this matter and as a result of the investigation made, a lot was purchased for \$1200 on Brookview Ave., and a small temporary chapel was erected.

For sometime, Rev. Williamson conducted preaching services there each Sunday afternoon. This effort was later abandoned and the little chapel building stands, today, as a pathetic monument to a noble but unachieved effort.

During the World War, with the need for earnest, convincing speakers, in behalf of the many drives for funds to finance the various phases of the war, no one more eloquently presented the facts and more convincingly influenced his hearers than did our Pastor, Rev. Williamson. His charity of spirit won for him the respect and the deep regard of the entire community. It was indeed an unique experience when at a reception given to Rev. Williamson, a delegation of local members of the Knights of Columbus presented him with a beautiful Masonic ring.

During the World War, our greatest giving was measured in the response to the call for young men into the service of their country.

First Church's roll of service men is a long list of the names of our best young men, physically able to go. Many enlisted, and the others went as they were needed, knowing that for them it would be the fighting lines with all of their horror and suffering.

First Church does honor to the memory of all of our Service Men, and especially to the memory of our one Gold Star hero, Lieutenant Leland James Hagadorn, of the Aviation Corp of the A. E. F.

Below is the list of the names of the young men who went out from First Church in the defense of their country, during the World War:

Carl A. Batcheller, Signal Corps.	Frank A. Blackwell, Company I, 108th
Harry E. Briggs, Medical Corps, Base	U. S. Infantry
Hospital Unit No. 8; A. E. F.	Walter W. Strait, Ordinance
Warren Brown, Field Artillery, A. E. F.	Burlin J. Johnson, Signal Corps
Raymond C. Burlingham, Engineering	William C. Pratt, Field Artillery
Corps, A. E. F.	Chester A. Cotton, Engineering Corps
Waldo Burdick, Cavalry	Henry E. Hall, Postal Department
Carl L. Carter, Infantry	Howard R. Johnson, Cavalry
Clair S. Hastings, Field Artillery	Warren Johnson, Medical Corps
Andrew D. Kaiser, Infantry	D. Lowrie Mullin, Naval Aviation
Lewis F. Kinley, Medical Corps, Base	Charles Glenn Smith, Field Artillery
Hospital Unit No. 23, A. E. F.	C. Merle Smith, Marines
*Leland James Hagadorn, Lieutenant,	Howard Tierce, Infantry
Aviation, A. E. F.	Morris Blackwell, Machine Gunman
E. Lee Godfrey, Quartermaster Corps	Robert L. Walldorff, Naval Service
John W. Pratt, Jr., Aviation	Jacob J. Jaekle, Field Artillery
Lawrence F. Schue, Aviation	Howard K. Jaekle, Infantry
C. Hayden LeRoy, Signal Corps,	Frank Safford, Marines
Aviation A. E. F.	Lowell S. Myrick, Infantry
Boyd J. Lockard, Field Artillery	Curtiss D. Tuthill, Navy
Raymond B. Morris, Medical Reserve	Luther A. Crannell, Quartermaster's Corps
Corps	Kirby W. Martindale, Infantry
Ralph O. Mullin, Corporal Co. I, 108th	Harry A. Blackwell, Ltd. Service
U. S. Infantry	Vernon W. Kamery, Engineers
Hartley F. Pratt, Medical Corps,	Melville C. Whipple, Water Service
Ambulance Service	Theodore M. Godfrey
Earl L. Shaner, Infantry	Francis E. Pratt, Red Cross
W. Morrison Swain, Medical Corps,	Howard D. Raub, Dental Branch,
Roosevelt Base Hospital, A. E. F.	Medical Corps
Bernard U. Taylor, Medical Corps,	Lawrence Raub, Dental Branch,
Ambulance Service, Unit 46, A. E. F.	Medical Corps

First Church was honored at this time, by having a member go into a Foreign Field, as the bride of a Missionary. Miss Bernice Rowland, only daughter of Mr. and Mrs. C. W. Rowland, after graduating from Syracuse University, dedicated her life to serving God, through influence and power, in the Mission Field, of Methodism.

On August 24th, 1916, Miss Rowland was united in marriage to Dr. J. Theron Illick, a fully ordained minister of the Gospel, but who enlisted in the Missionary Service as an educator, specializing in Biology and the sciences.

These young people bravely set sail from VanCouver, in the early part of September, 1916, and are continuing their dedicated service to the cause of Christ, in Nan-king, China.

Soon after the World War, Methodism dreamed of a Centenary program which was the most outstanding program of giving ever undertaken by any Protestant denomination. First Church, Olean, accepted her apportionment of \$34,000, which sum was to be pledged and raised over a period of five years. Of this amount, we read with pride that the percentage paid in was as large as that paid in by any church in the conference. Later, this was absorbed in the World Service program, which put our giving back on to an annual basis and with which we are continuing.

Rev. E. A. Matthews followed Rev. Williamson's nine year ministry, here, serving First Church for two years. During his pastorate, we recall the Memorial Service and dedication of the lighted sign, in front of our church, on December 23rd, 1923. This attractive sign, was a gift from Mrs. B. U. Taylor, in memory of her husband, Mr. B. U. Taylor, deceased. The following tribute by Rev. H. H. Withan, District Superintendent at that time, fittingly expresses the sentiment of all who knew Mr. Taylor in our church membership:

"Letters of light, calling attention to the church, are a fitting memorial for Mr. B. U. Taylor who gave the choicest service and loyalty to the cause of the Master, for the greater part of his life. Brother Taylor was interested in every department of church activity, and possessed both the quality of leadership and the ability to co-operate with others. His activity as Treasurer of Olean District saved and buidled several churches, and his knowledge and judgment helped to solve many problems. The Genesee Conference honored itself and him by two elections to the General Conference. In every relation of life, he was a builder."

In 1925, Rv. C. Clark Shedd was sent to us and he has suffered with us the trying years of economic upheaval, through which we have been called upon to pass.

Rev. Shedd has proven himself a leader in the community, co-operative in every effort to relieve or help, with a constructive program. During his ministry, we have re-decorated our church auditorium and recovered our floors throughout the entire main floor.

One of his first efforts was to undertake and plan for a "Joash Day." Recalling the Biblical account, that when the Temple of Solomon was being repaired, in the days of King Joash, a chest was placed in the Temple to receive the offerings of the people. This money was used solely for the work of repairing the House of God. Accordingly, the Official Board sent out letters to the entire membership of the church, setting Sunday, May 16th, 1926, as our "Joash Day." The amount asked for was \$3500 and when the total gifts were received in pledges and cash, it was found to total \$3559. Splendid giving, indeed.

The membership of First Church has steadily increased until at the last Genesee Conference, in 1935, we were credited with a total membership enrollment of 1125. During the ten years past, Rev. Shedd has baptised 330 children, 97 adults and has taken into the church on probation 551 and into full membership 757.

On the evening of August 26th, the members of the First Methodist Church and congregation held an informal social gathering, in the church parlors, in honor of their pastor Rev. Shedd and his family. Dr. J. E. K. Morris was Master of Ceremonies.

The large attendance, which included pastors and members of other churches, in the City, attested to the high regard and deep affection in which Rev. Shedd was held.

Impromptu remarks from many called upon, by Dr. Morris, revealed the appreciation and loyalty all knew for their pastor. With much feeling, Dr. Morris in behalf of the members of the congregation, presented Rev. Shedd with a beautiful Masonic ring as a keepsake and a parting gift. Mrs. Edgar Pelton, in behalf of the choir presented Mrs. Shedd with a very lovely vanity set.

A program of song was followed by refreshments served by the Ladies' Aid of the church.

Rev. Shedd after eleven successful years of ministry in First Church and Olean District accepted a call from the First Methodist Episcopal Church, in Columbus, Ohio. This was a deserved opportunity affording Rev. Shedd and his family a greater field of activities and larger church interests. The members of First Church will miss the ministerial attainments of Rev. Shedd both in the pulpit and in the community and they will also miss the splendid musical contributions made by his charming and talented wife and daughter, not forgetting the developing talent evidenced in the musical numbers rendered from time to time, at church programs by the young sons, Dick and Bob.

Due to the fact that the conference year, in Columbus, started on September 1st. Rev. Shedd was obliged to transfer his residence from Olean before Genesee Conference convenes, in our City, the first week of October.

The members of First Church welcomed into our church life, the highly esteemed Rev. C. C. Peale and family, from Columbus, Ohio. Rev. Peale coming to us from the church to which Rev. Shedd was assigned, an exchange of Charges having been effected.

Again we are undertaking a repairing and re-decorating program, this year, restoring the floors in the kitchen and dining room, also modernizing the kitchen to some extent. It is the kind of an effort that continually reveals further needs for repairs and replacement of old materials with new, as much of it is in worse condition than was anticipated. Also, the north entrance from the outside to the basement is being replaced with a more attractive one.

This being the Centennial Year of our Church, as a definite Olean Pastoral Charge, we are celebrating with joy and thanksgiving for the years we have known and those which have made their glorious contribution to our church life of today, the years that are beyond our memories.

Once again First Church will entertain the Genesee Conference, this being the third time during the Century.

The following committees have been appointed, in connection with our Centennial Celebration and the entertainment of the Conference.

CENTENNIAL COMMITTEE

Dr. J. E. K. Morris, General Chairman

Miss Jessie Hunt, General Secretary

SUB-COMMITTEES

Program:

Dr. J. E. K. Morris, Chairman

Mrs. F. W. Snapp, Secretary

Miss Jessie Hunt
Miss Charlotte Roberts
Mrs. E. C. Hornburg
S. T. Gilboy
Mrs. Mary Morris

Miss Anna Boyd
Mrs. C. C. Shedd
Mrs. Carrie Kelly
Miss Abbie Peglar

Miss Grace Clark
Mrs. S. D. Poarsch
Mrs. Emory Wood
J. Edgar Pelton
Mrs. Grace K. Stull

Guests and Reception:

Mrs. B. U. Taylor, Chairman

Miss Viola Shafer, Secretary

Mrs. G. F. Sibley
Mrs. L. R. Quirin
Mrs. Nellie Chamberlin
Mrs. H. F. Halwig
Mrs. Ruby Bunce
Mrs. Walter Wiedman

Mrs. Bessie Chamberlain
Mrs. B. C. Hopkins
Miss Mary Kinley
Mrs. E. E. Spink
Mrs. E. M. Jaekle
Mrs. William Bendean
Mrs. Alfred Baker

Mrs. George Warner
Mrs. Harry Kinsel
Mrs. R. E. Kinter
Mrs. N. R. Allen
Mrs. M. M. Holmes
Miss Frieda Kaiser, Asst. Sec.

Banquets:

Mrs. Howard Garr, Chairman

Mrs. Frank Wright, Secretary

Mrs. Lillian Perkins
Mrs. E. C. Auld
Mrs. Floral Shaffer
Mrs. James Stevenson
Mrs. H. H. Haseloff
Mrs. Louise Wilson
Mrs. C. C. Phillips
Mrs. Charles Smith

Mrs. K. R. Page
Mrs. Eugenia Thomas
Mrs. Ida S. LeRoy
Mrs. Marie Banfield
Miss Ethel Olds
Andrew Kaiser, Sr.
Axel Anderson, Jr.
Carl W. Johnson

Mrs. H. L. Trumbore
Mrs. Hazel Harder
Mrs. Mary Johnson
Mrs. Cora Allen
Mrs. H. C. Field
Mrs. George Oswick
Mrs. Mae Crandall
Kenneth Koepfel

Historical Exhibits:

J. T. Ploessel, Chairman

Mrs. Roy Van Norman, Secretary

Mrs. Charles Kelly
Miss Mary Pratt
Mrs. Hazel Moore
Miss Anna Feuchter

Mrs. Edna Bevier
Mrs. L. C. Gelder
Mrs. Mae Stephan

Harry Beabout
Mrs. James Kelsey
Mrs. Jack Williams
Mrs. L. B. Saylor

History and Centennial Book:

Mrs. W. L. Sturm, Chairman

Mrs. Kenneth Walters, Secretary

Hon. F. W. Kruse
Hon. J. W. Riley
Mrs. Cornelia Brooks
Miss Clara Wilson

Mrs. Harriet Davis
Mrs. Walter L. Crannell
Mrs. J. F. Morgan
Mrs. Hugh Perkins
Miss Hattie Buell

Mrs. Mabel Griffith
George Myrick
R. D. Billington
E. D. Holmes

Decorations and Alterations:

L. C. Gelder, Chairman		H. C. Field, Secretary
A. B. Hinz	C. C. Phillips	Paul Foster
C. W. Rowland	S. A. Ryan	Charles Foster
M. M. Holmes	Howard Wheeler	Albert Orcutt
F. A. McCandless	Adam Kinley	Howard F. Rogers
J. H. Davidson	S. Paul Warren	Jack Williams
	E. E. Spink	

Finance:

Hartley F. Pratt, Chairman		Howard E. Eyler, Secretary
I. M. Godfrey	William Feister	Percy McEvelia
L. R. Quirin	Loren Hastings	L. Y. Crandall
Roy Van Norman	Glen Hastings	K. R. Page
G. D. Geise		Richard Pierce

Publicity:

Edgar M. Sain, Chairman		Margaret E. Hedlund, Secretary
H. D. Greatwood	M. R. Allen	Mrs. E. M. Sain
R. E. Kinter	Miss Neva Jessop	

Pageants:

Miss Ellen Williams, Chairman		Miss Seraph Llewellyn, Secretary
Richard Morris, Sec.	Mrs. Juliette Pettit	Mrs. Howard Evans
Miss Claire Quick	Miss Hope Stevens	Mrs. Elva Miller
Miss Helen Bunce	Miss Lucile Brown	Howard Hopkins
Mrs. F. A. Grady	Elmer Beardsley	Mrs. W. F. Gere
J. T. Trail	John Eaton	Mrs. Percy McEvelia
Mrs. I. M. Godfrey	Gordon Weaver	Mrs. L. B. Saylor
	Miss Mary Sprague	

New Members:

Mrs. Gerald F. Sibley, Chairman		Mrs. J. Edgar Pelton, Secretary
Mrs. W. S. Orcutt	Brady Shoff	Mrs. Mildred Cook
Mrs. Evelyn Scheminger	J. Paul Dohl	Mrs. D. H. Robishaw
Mrs. Kenneth Koepfel	John Babel	Mrs. H. L. Marshall
Mrs. Ida Swartz	Mrs. Cora Derby	Mrs. Clara Maulbetsch

New Hymnals:

Mrs. .Gerald F. Sibley, Chairman		John H. Davidson, Secretary
Mrs. M. M. Holmes	L. B. Saylor	Mrs. Carrie Kelly

Music and Choir Gowns:

Mrs. Grace K. Stull, Chairman	J. Edgar Pelton, Vice-Chairman
Mrs. C. Clark Shedd, Secretary	

The total membership so far as they are able to do so, are serving on one or another of these committees.

The work of these committees is going on earnestly; The old and much worn hymnals have been replaced with fine new ones.

A dedicatory and "In Memoriam" service was held on Palm Sunday at 7:30 P. M. A large number of the new hymnals were given by relatives and friends in memory of departed loved ones, formerly identified with First Church.

After the reading of the names of all those so remembered, a special program of song was presented by the choir.

The "In Memoriam" list was as follows:

IN MEMORIAM

*There is a land of pure delight, where saints immortal reign;
Infinite day excludes the night, and pleasures banish pain.
There everlasting spring abides, and never-withering flowers;
Death, like a narrow sea, divides This heavenly land from ours.*

Charles Gillingham
A. E. Smith, M. D.
Mrs. Sarah Fry Gillingham Morris
Rev. and Mrs. W. Post
Mr. and Mrs. George Baker
Mr. and Mrs. G. B. Gillett
Mr. A. B. Martin
Mr. Charles Smith
Miss Mary Lyon
Miss Dora Coss
Mr. L. F. Lawton
Miss Sarah M. Soule
Miss Emma Hubbell
Mr. Charles Brooks
Mr. George Brooks
Mr. and Mrs. Burt Brooks
Mr. T. A. Stewart
Mr. Byron Swisher
O. S. McClure
Mrs. William Kinley
Mrs. Grace Davidson
A. V. McDowell
Mrs. Floyd Gleason
Mrs. Emma McEvelia
Mr. and Mrs. J. W. Pratt
Mrs. Emma Chamberlain
Mr. Charles Sanders
Mr. and Mrs. Wm. Trumbore
Bonsall Trumbore
Frederick Wm. Trumbore
George J. Heil, Jr.
Mrs. Amos Brooks
Elvira Bussler
Clayton Bussler

Mr. and Mrs. I. F. Sanderson
Mr. William Kinley
Mr. and Mrs. W. H. Hodges
Mr. William C. Hodges
Rev. and Mrs. J. L. Sooy
Mr. A. C. Bussler
Mrs. J. G. Peglar
Mrs. Anna Robbins
Mrs. Mary Helen Hunt
Mrs. Jennie Hunt Currier
Mr. Carl Makeley
Mrs. Andrew Kaiser
Gerald F. Sibley
Mrs. Phoebe E. Pratt
Mrs. Clara E. Nobles
Mr. and Mrs. M. C. Field
Mrs. Mary L. McCready
Mr. and Mrs. J. R. Roberts
Mr. B. U. Taylor
Mr. Samuel Stull
Mr. Herbert L. Marshall
Miss Hazel Brown
Mr. and Mrs. James Ryckman
Mr. and Mrs. Colby Chamberlain
Mr. and Mrs. Arthur Warren
Mr. and Mrs. A. W. McCandless
Mr. C. H. LeRoy
Mr. and Mrs. Will Irwin
E. L. Godfrey
Mr. and Mrs. Robert Hearst
Mrs. Mary Lyon
Mr. M. L. Walldorff
Mrs. E. Amanda Johnson
Mrs. Mary Brooks Burlingham

Mrs. Mary Oswick
 Mrs. Carrie Conrad
 Rev. and Mrs. H. I. Allen
 Mrs. G. J. Harder
 Mrs. Dorothy Wilson
 Mr. and Mrs. R. W. Sampson
 Mrs. Bertha Jaekle Griffin
 Mr. and Mrs. J. Jaekle
 Adam Derx
 Mrs. Jane Brothers
 Mr. and Mrs. J. H. Christen
 Mrs. L. J. Whitcomb
 Andrew Maulbetsch
 Mr. and Mrs. Joseph Wilson
 Dr. D. E. Barrows
 Mrs. Rachel Irick
 Mrs. Lolette Williams
 Mr. and Mrs. Fred Olds
 Mrs. Hugh Boyd
 Mrs. Alice M. Wilson
 Mrs. Florence W. Shaner
 Mr. and Mrs. F. M. Ellsworth
 Gretchen Halwig
 Robert Halwig
 Mrs. Elnora Wilson
 Mr. A. M. Chamberlain
 Raymond B. Morris
 Elizabeth R. Moore
 Caroline Gillingham
 Charles Gillingham, Jr.

Eugene B. Kershner
 Wilma S. Kershner
 Mrs. J. W. Kershner
 Mr. and Mrs. J. H. Luther
 Mrs. Catherine L. Holmes
 J. L. Van Dusen
 Mrs. Carrie Oosterhoudt
 Leon M. Kelly
 H. P. Burdick
 Mr. and Mrs. F. N. Godfrey
 Mr. and Mrs. M. F. Riley
 G. W. D. Baird
 Mr. and Mrs. C. A. Turner
 Mr. James Stevenson
 Collis Stevenson
 Mrs. Abigail Dickinson
 Mrs. Alida Buell
 Miss Naomi Buell
 Mr. W. S. Orcutt
 Mrs. Florence Smith
 Mrs. Catherine E. Hill
 Mrs. Sarah Brown
 Mrs. Athelene Smith Sievert
 Mrs. Rachel Feuchter
 Mr. J. M. Brown
 Mrs. Mary Hastings
 Mrs. F. B. Munson
 Departed Co-Workers
 Former deceased Pastors

*More homelike seems the vast unknown since they have entered there;
 To follow them were not so hard, wherever they may fare.
 They cannot be where God is not, on any sea or shore;
 Whate'er betides, Thy love abides, Our God, for evermore.*

It is fitting, we believe to record the impetus given to this Centennial effort, by the generous gift of one of our young men, who now in the world of affairs, in a distant city still knows a fond memory of his early church connections, and as a tribute to such and to his Father, Dr. J. E. K. Morris, General Chairman of the Centennial effort, presented the Pastor his check for \$1000. By this gift, Mr. Dexter Morris has made it possible for us to undertake a greater program than we had at first anticipated.

With the first century closing in upon us, we pause to remember the contributions First Church, Olean, has made to our lives, in its many ministries and opportunities for social and spiritual growth. At its altar, we have dedicated the lives of little children to the Kingdom of God, through the ritual of Baptism; we have seen many young lives united in the Holy Bonds of Matrimony, starting down through the future years, from this altar, with the benediction of Divine Love pronounced upon them; we have known the comfort of Christian hope declared at the open casket, in which reposed the physical remains of a loved one, knowing the surcease from all earthly cares and for such memories, let us thank God and in deep humility of soul rededicate our lives to Him and to the upbuilding of His Kingdom, through this our Church.

Roll on thou Centuries, roll;
Of all Life's forces, thou dost take thy toll;
Our building is but for a space
Of time—so brief and incomplete;
Yea, Time alone knows no defeat.
Most mercilessly, dost thou efface
Our deeds, our loves, our might—
Yet ever on Life's Time swept shore
We build anew, and from the store
Of measured influence, at length delight
To hail, victorious, the Infinite.

Clara H. Kinley Sturm.

OFFICERS OF SOCIETIES—1936

Ladies' Aid Society

President	Mrs. Howard Garr
First Vice President	Mrs. John Wilson
Second Vice President	Mrs. C. H. Derby
Secretary	Mrs. B. L. Harder
Treasurer	Mrs. C. W. Rowland

Woman's Foreign Missionary Society

President.....	Mrs. Harriet M. Taylor
Vice President.....	Mrs. Frank Wright
Recording Secretary.....	Mrs. C. H. Derby
Corresponding Secretary.....	Miss Ethel Olds
Treasurer.....	Mrs. Ida S. LeRoy
Mite Box Secretary.....	Mrs. Nellie Chamberlin
Secretary of Literature.....	Mrs. H. L. Trumbore
Secretary of Young People.....	Mrs. E. C. Hornburg
Secretary of Stewardship.....	Mrs. Joseph Henderson

Woman's Home Missionary Society

President.....	Miss Jessie S. Hunt
Vice President.....	Mrs. Mary Johnson
Recording Secretary.....	Mrs. Ida S. LeRoy
Corresponding Secretary.....	Mrs. Stella Zelif
Treasurer.....	Mrs. Floral Shaffer
Secretaries:	
Mite Box.....	Mrs. I. M. Godfrey
Supply Work.....	Mrs. Alta Smith
Christian Citizenship.....	Mrs. H. C. Field
Missionary Education.....	Mrs. Mae Voorhies
Young People.....	Mrs. E. C. Hornburg

Mission Circle

President.....	Mrs. L. C. Gelder
First Vice President.....	Mrs. Clara Kelsey
Second Vice President.....	Mrs. Howard Garr
Secretary.....	Mrs. Alice Wanner
Assistant.....	Mrs. L. B. Saylor
Treasurer.....	Miss Hattie Buell
Press.....	Mrs. B. L. Harder

Queen Esther Standard Bearers

President.....	Miss Hannah Trumbore
Vice President.....	Mrs. Marien Trumbore
Treasurer.....	Miss Sara Ethridge
Secretary.....	Mrs. Virginia Hitchcock

Epworth League

President.....	Gordon Weaver
First Vice President.....	Evelyn Ward
Second Vice President.....	Dorothy Hastings
Third Vice President.....	Elaine Shedd
Fourth Vice President.....	Dorothy Sain
Secretary.....	Roberta Lloyd
Treasurer.....	Darien Marshall
Adult Counselor.....	Charles Gelder

Sunday School Board

Superintendent.....	Stephen T. Gilboy
Assistant Superintendent.....	Kenneth Koeppel
Grade Superintendent.....	Mrs. Clara K. Sturm
Junior Superintendent.....	Kenneth Koeppel
Assistant Junior Superintendent.....	Miss Mary Sprague
Primary Superintendent.....	Mrs. Helen Hastings
Assistant Primary Superintendent.....	Miss Margaret Wood
Beginners Department Superintendent.....	Katherine Trumbore
Cradle Roll Superintendent.....	Mrs. William Bendean
Home Department Superintendent.....	Mrs. Ida S. LeRoy
Assistant Home Department Superintendent.....	Mrs. W. S. Orcutt
Mission Superintendent.....	Mrs. Clara K. Sturm
Temperance Superintendent.....	Mrs. Mary Johnson
Sunday School Secretary.....	Mrs. Myrtle Brant
Assistant Sunday School Secretary.....	Hannah Trumbore
Secretary of Supplies.....	Margaret Hedlund
Chorister.....	Mrs. Grace K. Stull
Organist.....	J. Edgar Pelton

TRUSTEES

L. C. Gelder, President	C. W. Rowland, Secretary and Treasurer
J. H. Davidson	R. E. Kinter
M. M. Holmes	H. F. Pratt
	Hon. F. W. Kruse
	S. A. Ryan
	Dr. J. E. K. Morris

FINANCE COMMITTEE

H. F. Pratt, Chairman	Margaret E. Hedlund, Financial Secretary
J. H. Davidson	R. E. Kinter
L. C. Gelder	E. M. Sain
B. L. Harder	J. T. Ploessel
	L. B. Saylor
	E. E. Spink

OFFICIAL BOARD MEMBERS

M. R. Allen	Glen Hastings	Dr. J. E. K. Morris
C. E. Beardsley	Loren Hastings	Julius T. Ploessel
John Babel	A. B. Hinz	Hartley F. Pratt
J. H. Davidson	Elba D. Holmes	Leslie R. Quirin
J. Paul Dohl	Mark M. Holmes	C. W. Rowland
H. E. Eyler	Miss Jessie Hunt	S. A. Ryan
Howard C. Field	E. M. Jackle	Edgar M. Sain
Mrs. Howard C. Field	Andrew Kaiser, Sr.	Landis B. Saylor
Mrs. Marian Garr	Dr. Loren Kaiser	Mrs. G. F. Sibley
G. Douglas Geise	Charles E. Kelly	Emmett E. Spink
L. C. Gelder	Adam Kinley	Wallace L. Sturm
Mrs. L. C. Gelder	Robert E. Kinter	Mrs. Wallace L. Sturm
Stephen T. Gilboy	Kenneth Koeppel	Mrs. B. U. Taylor
I. M. Godfrey	Hon. F. W. Kruse	Roy Van Norman
H. D. Greatwood	F. A. McCandless	Mrs. J. Edgar Pelton
Mrs. H. F. Halwig	Percy J. McEvelia	Rev. C. Clark Shedd
Bert L. Harder		Margaret E., Hedlund, Secy.

CENTENNIAL WEEK PROGRAM

September 20-27, 1936

SUNDAY, SEPTEMBER 20th

- 10:30 a. m. Sermon—Rev. Mark Kelly
Offertory number at the Organ—Mrs. Mark Kelly
Anthem—Members of the old choir will participate
- 4:30 p. m. Sunset Vespers at Pleasant Valley*
Miss Charlotte Roberts in charge of music.
*The site of the old homestead of Judge James Brooks, pioneer Methodist, where First Church was organized

MONDAY, SEPTEMBER 21st

Community Night—Leaders of all civic organizations of city present
Greetings—

President of Ministerial Association of Olean—Rev. John R. Duffield
Secretary of Y. M. C. A.—A. A. McLaughlin
Mayor of City—Fred W. Forness, Jr.
Executive of Seneca Council, Boy Scouts—E. M. Sain
Executive of Camp Fire Girls—Mrs. Ruth Thompson
Chamber of Commerce
President of Board of Education—Dr. Donald A. MacDuffie
President of Community Chest—E. Boyd Fitzpatrick

TUESDAY, SEPTEMBER 22nd

Old Home Night

Former Pastors—Greetings and Communications
Address—Dr. G. R. Williamson
A Memorial presented by Miss Maude Brooks, in honor of her grandfather, Judge James Brooks, at whose home the First M. E. Church of Olean was organized in 1836

WEDNESDAY, SEPTEMBER 23rd

Music Night

Mrs. Grace K. Stull, Mr. Henry W. Hill, Mr. W. L. Pelton, Mrs. Grace Pratt, Mr. Mendel Marcus, Mrs. Lelia Noyes, Mrs. F. B. Brothers, Marian Beardsley Albee, Mrs. Elmer Miller

THURSDAY, SEPTEMBER 24th

Youth Night

Dorothy M. Sain, Gordon Weaver
Mr. S. T. Gilboy—Sunday School
Clara Sprague—Junior League
G. D. Geise—Boy Scouts
Margaret Hedlund—Camp Fire Girls
Hannah Trumbore—Queen Esthers
Janet Sibley—Blue Birds
Speaker—The Rev. Norman Vincent Peale, D. D., Minister of the Marble Collegiate Church, New York City
Soloist—Rev. C. H. Nash

FRIDAY, SEPTEMBER 25th

Church Family Night

Anniversary Dinner

Rededication of Fellowship Hall, Dining Room and Kitchen

Name Suggested: Fellowship Hall

Speaker—Rev. W. W. Dailey, District Superintendent

SUNDAY, SEPTEMBER 27th

10:30 a. m. Centennial Anniversary

Anniversary Sermon—Bishop Adna W. Leonard, D. D., LL. D.

7:30 p. m. Historical Pageant

PROGRAM
ONE HUNDRED AND TWENTY-SEVENTH SESSION
of the
GENESEE ANNUAL CONFERENCE
of the
METHODIST EPISCOPAL CHURCH

The meeting of the Layman's Association and the Anniversaries of the
Woman Missionary Societies and Board of Benevolence
September 30th—October 5th, 1936

at

FIRST METHODIST EPISCOPAL CHURCH

North Union and Hamilton Streets

Olean, New York

DR. CHARLES C. PEALE, Minister



BISHOP ADNA W. LEONARD, D. D., LL. D., Presiding

DISTRICT SUPERINTENDENTS

S. A. Keen, Buffalo District
J. W. Searles, Hornell District

W. W. Dailey, Olean District
J. M. Henderson, Rochester District

WEDNESDAY, SEPTEMBER 30th

- 2:00 p. m. Examinations in charge of Rev. J. H. Olmstead, Registrar
- 4:00 p. m. Meeting of the Board of Ministerial Training, J. Harrison Olmstead, Chairman
- 7:30 p. m. Conference called to order
- Holy Communion
- Memorial Service:
- Presiding Officer—George O. Fisher
- Prayer—Robert E. Brown
- Theme of Memorial Sermon—"Toward the Sunrise"
- Ernest E. Davis, Rochester
- Organization and Roll Call. Recognition of Fifty Years of service of Dr. Ray Allen to Genesee Conference and Methodism. Address by Dr. Ray Allen, "The Last Fifty Years."
- Conference Session

THURSDAY, OCTOBER 1st

- 8:30 a. m. The Upper Room:
- Leader—Rev. Mark Shenton
- Speaker—Rev. L. D. Spaugy
- Topic—"Preparation for the Day"
- 9:00 a. m. LAYMEN'S CONFERENCE—The First Presbyterian Church, Laurens Street.
- 9:00 a. m. Conference Session
- 10:00 a. m. Meeting of Conference Corporation
- 10:30 a. m. Address of Welcome—Mayor Fred R. Forness, Jr.
- Response—Dr. D. W. Howell, Conference Secretary
- 11:45 a. m. United Session
- Devotional Address—Bishop Adna W. Leonard, D. D., LL. D.
- 12:30 a. m. Adjournment
- 2:00 p. m. United Session—Special Business—Genesee Wesleyan Seminary
- 4:00 p. m. Historical Address—"Methodism and the Western March"—Prof. William Warren Sweet. Rev. John F. Leffler, Chairman of the Conference Historical Society will preside.
- 7:30 p. m. Historical Address—"The Contribution of Genesee Conference to Methodism and the Contribution of Methodism to Western New York"—Prof. Sweet. Rev. J. Harrison Olmstead, Chairman of the Board of Ministerial Training, will preside.

FRIDAY, OCTOBER 2nd

- 8:30 a. m. The Upper Room:
Leader—Rev. William Swales
Speaker—Rev. W. B. Morgan
Topic—"Living With Others"
- 9:00 a. m. United Session
Board of Education—Dr. F. C. Eiselen
Reception of the Class
- 11:15 a. m. Bishop's Devotional Address
- 12:30 p. m. Adjournment
- 2:00 p. m. United Session—Home Missions Anniversary—Bishop F. T. Keeney
- 4:00 p. m. Historical Address—"Revivalism and the American Frontier"—Prof. Sweet. Rev. Sylvanus S. Davies, President of the Board of Education, will preside.
- 5 to 6 p. m. Meeting of the Retired Ministers' Association. Rev. J. E. Tallant, President. Place: The Upper Room.
- 7:00 p. m. Pageant—"The Birth of the Spirituale" by 40 people of Lincoln Memorial M. E. Church of Buffalo.
- 7:30 p. m. World Service Anniversary—"Foreign Missions and the New Day"—Dr. Ralph Diffendorfer. Rev. Weldon F. Crossland, Chairman of the World Service Council, presiding.

SATURDAY, OCTOBER 3rd

- 8:30 a. m. The Upper Room:
Leader—F. T. Rowe
Speaker—Rev. C. H. King
Topic—"Facing Our Tasks"
- 9:00 a. m. Conference Session
- 11:45 a. m. Bishop's Devotional Address
- 12:30 p. m. Adjournment
- 12:30-2:15 p. m. Ministers' Wives Association, Mrs. C. C. Peale, President.
Luncheon (50c). Business meeting at St. Stephens' Episcopal Church Parish House.
- 2:30-4:30 p. m. Anniversary Services—Woman's Home and Foreign Missionary Societies. W. H. M. S. Anniversary Speaker—Mrs. Robert Stewart, Bureau Secretary of Hospitals. Foreign Missionary Speaker—Miss Mary Sing-Gren Carleton, Foochow, China. Mrs. O. W. Ensworth, Conference Home Missionary Society, presiding.

Devotions: Mrs. B. U. Taylor, President

7:30 p. m. Temperance Night

Fred A. Victor, State Superintendent Anti-Saloon League

W. A. Anderson

Colonel Frank B. Ebbert, Counselor, Board of Temperance, Prohibition and Public Morals. Rev. Arthur J. Bailey, President of the Conference Board of Temperance, Prohibition and Public Morals, presiding

SUNDAY, OCTOBER 4th

9:00 a. m. Conference Love Feast—Rev. Benjamin Copeland, Presiding, assisted by Rev. Hugh Boyd

10:30 a. m. Morning Worship—Conference Sermon: Bishop Adna W. Leonard, D. D., LL. D.

3:00 p. m. Ordination Service

7:30 p. m. Historical Pageant—"Kingdom Builders for 100 Years"—Written by Seraph A. Llewellyn, First Church, Olean

MONDAY, OCTOBER 5th

8:30 a. m. The Upper Room:
Leader—Rev. C. A. Scrimshaw
Speaker—Rev. L. B. Randall
Topic—"The Goals of Life"

9:00 a. m. Final Conference Session, followed by the reading of the Appointments Adjournment

CONFERENCE MUSIC

Melvin J. Hill, Director

Reginald E. Cory, Orgagnist

CONFERENCE QUARTETTE

Melvin J. Hill

Willis A. Stackhouse

Harold F. Hewitt

Clarence H. Nash

Olean welcomes the Genesee Conference for the third time in one hundred years. It is highly fitting that a feature of the observance of the Centennial of First Church should include the entertainment of this Conference. The spirit, devotion and heroism of our fathers which is your heritage has been rewarded by the development of a strong and forward looking conference. Upon your shoulders has fallen their mantle and actuated by the same spirit greater victories await the new day now dawning.

The entire community of Olean so pleasantly situated among the hills and invigorated by the bracing atmosphere from higher altitudes extends a cordial greeting to Bishop Leonard and his cabinet, to every minister and his wife and to members and friends from near and far.

KINGDOM BUILDERS

for One Hundred Years

By SERAPH LLEWELLYN

1836-1936



First Methodist Episcopal Church
OLEAN, NEW YORK

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PROLOGUE

The Stage Setting is symbolical of the fundamental changelessness of Time.

TIME, being ever with us, remains on the stage throughout the play. He wears the gold of our days, the silver of our nights.

FAITH, steadfast through all perplexities and despair, is also with us throughout the play.

HOPE, as we all know, is at times not evident. Like the rainbow, she glows with beauty after the storm.

MERCY is present wherever Methodism dwells, and

TRUTH sees clearly ever the ways and waywardness of man.

THE SPIRIT OF METHODISM is our blessed heritage, appearing to us when John Wesley stands in the line of our sainted forefathers.

THE DAUGHTER OF METHODISM comes to us during the meeting of that little class group of 1836.

DREAMS are of man a part, as surely as are the *SHADOWS*, whom we know in life as fear and disappointment, financial worries, pain, heartache and war. The *PRAYERS OF THE PEOPLE* should be "without ceasing."

The *DECADES* receive their exact date as a banner from *TIME*.

THE CROSS—precious symbol of *THE LIVING CHRIST WITH US*.

CHARACTERS

Symbolical:

Hope
Faith
Time

Truth
Mercy
Spirit of Methodism

Historical:

Moses
Elisha
John the Baptist
Peter, the Disciple
John, the beloved Disciple
Paul (Saul of Tarsus)

Montanus, of the 1st Century, A. D.
Tertullian, 2nd Century, A. D.
James Arminious, 1588.
Martin Luther, 1515.
John Wesley.
Bishop Francis Asbury, 1771.
Phillip Embury, 1766.

Scene:—Curtain rises. Hope and Faith stand facing the lighted Cross, and to the right of Time. Time stands with his back toward the audience, facing the Cross. The hour glass is on a pedestal near the left. Truth and Mercy, in the right foreground, also are turned toward the Cross. A man's voice and a woman's is heard in duet off stage, singing "In the Cross of Christ I Glory," with soft orchestra accompaniment. Hope, Faith, Time, Truth and Mercy turn and face front. At the close of the singing, the lights of the Cross fade, and the orchestra plays "Faith of our Fathers," and sung offstage very softly by male quartette. Curtain in frame rises to portray our forefathers from Moses to Methodism in America.

- | | |
|--|-------------------------------------|
| 1. Moses, Law of the Triune God. | 7. Montanus, 1st Century, A. D. |
| 2. Elisha, Prophet of Service. | 8. Tertullian, 2nd Century, A. D. |
| 3. John the Baptist, forerunner of Christ. | 9. Martin Luther—1517. |
| 4. Christ (from Hoffman's Painting) | 10. James Arminious—1588. |
| 5. Peter and John, the Beloved. | 11. John Wesley—17th Century, A. D. |
| 6. Paul (Saul of Tarsus). | 12. Bishop Francis Asbury—1771. |
| | 13. Phillip Embury—1766. |

(As John Wesley is pictured, Spirit of Methodism enters from rear left, and takes position opposite Time).

Curtain falls.

PART ONE—EPISODE I

THE CLASS OF 1836

Scene 1—The Birth of the Class

CHARACTERS

Symbolical:

Time
Spirit of Methodism.
Dreams.
Prayers of the People.
Shadows.

Faith.
Hope.
Mercy.
Truth.
Peace.

Historical:

Zachariah Noble, a farmer living with his daughter Eunice in Hinsdale. As far back as 1821 these two had often entertained the circuit riders, those Methodist minstrels, who held services in the school house nearby.

Eunice Noble, his daughter, a young woman of about thirty years;

Judge James Brooks, an ardent servant of Methodism, whose home was known as a "Methodist Tavern and Refuge" and who conducted an underground passageway to Canada for fugitive slaves;

James H. Brooks, his elder son;

Reuben Aylesworth Brooks, his younger son of 19 years;

Polly Brooks, his older daughter, a girl of 20;

Elizabeth Brooks, his 15 year old daughter;

Justus Rice, a young man of 24, an early convert of Methodism, and who later became a Methodist minister;

William Shephard, a son of one of the earliest settlers, David M. Godfrey.

These are nine of the most active of the twenty-two members in that first class.

Scene:—Curtain rises.. Orchestra plays "Faith of Our Fathers" faintly offstage. Time stands at rear left. Spirit of Methodism stands at right in foreground. Dreams enter from rear left. Peace and Prayers of the People enter rear right. Behind the Dreams come six shadows. Zachariah Noble and five Shadows follow Prayers of the People. Dreams strike dramatic position at right of stage, and Prayers of the People at the left. Faith and Hope enter rear right and Truth and Mercy from the opposite side, Faith and Hope standing near Time, and Truth and Mercy opposite. Shadows are grouped in center back stage.

Zachariah Noble walks back and forth as if in deep thought and disturbed in mind. He stops, gazing at the cross, then resumes his restless walking. Spirit of Methodism looks back at him several times, and then walks slowly to center of stage. Time who has also been watching Noble, walks to meet her.

Time: (Nodding his head toward Noble)

Who is this man who walks beside the wall
Spending his moments restless and alone
Deeply in thought he seems, and discontent—
Full long he mused, his eyes upon the cross.

Spirit of Methodism:

Pay him no heed, he is come at my urge
As others too will come.

Time: He knows you not?

Spirit of Methodism:

He knows me, yes, but only as desire.
He knows me as a yearning in his soul
As worship of his forbears long since gone
To their reward. I am his heritage.

Time: You are his heritage—but—who are you?

Spirit of Methodism:

I am the living spirit of the church.
My place is here, where hearts a-thirsting yearn
To worship God in spirit and in truth.

(Dreams begin to circle around Noble, gracefully weaving between him and Time and Spirit of Methodism, standing together. Time watches them a second, and then holds up his hand to halt the ones nearest him. They all stand. Zachariah stands with his back to the audience, gazing at the Cross.)

Time: And you, (motioning hand toward Dreams) who may you be? Why are you here?

First Dream:

We are forerunners of reality
Lofty dreams are we, aides to humanity.
Through all life's days there must be dreams of men
That mould and shape the future of the race.
Dreams of endeavor, dreams of honest gain—
Of earnest labor's due reward and fame.
There must be noble dreams of pioneers
Of fearless men who bravely dare and die
That progress may move forward with due speed
And lift man's living to a higher plane.
There shall be need of high exalted dreams—
Of brotherhood beyond the narrow now
Far, far into a graver needier hour,
When peace, poor dove, shall fettered be until
Like cherry blossoms fallen, there shall lie
Scattered by winds of greed across the world,
A thousand, thousand crosses, crude and white.
Nurture, I pray, the hallowed tender dreams,
The dreams of love, builders of happy homes.
Ah, would there might be too but tranquil dreams

In age-dimmed eyes, whose dreaming is quite done.
There must be glorious dreams that, hand in hand,
Walk life's highway with comely Hope, who wears
The rainbow for the mantle of her soul.
There must be holy dreams divinely fair
Who fellowship with faith, their vision clear
Will lead all trusting hearts to God's white throne.
Through all life's days in stormy years or calm
Man's dreams will mould the future of the race.

Time:

The dreams you name are beautiful and good
'Twere well if none should dream of wealth and power
There then need be no crosses crude and white,
No earlier smaller fields of 'noble dead'
Who shall have fought more surely for the right
Whose blood shall buy the freedom of a race.

Spirit of Methodism:

But, Time, your words! Do you predict that war
Again will spill warm blood upon our lands?

Time:

'Tis not for me to augur good or ill.
I only mark the rise and fall of man—
The past speaks through me; those who will may heed.

(The Shadows at his last sentence come down and cluster about him in a noiseless swooping motion.)

Time (Raising hand):

Stand back! Stand back! What do you here?
Begone Begone! (Speaks with weary, heart-sick impatience)
Would that you never had darkened this world!

First Dream: But who are they, so solemn and so sombre?

Truth:

They are the troubles mankind blindly brings
Upon himself and on God's lovely earth.

Faith:

Yes, they are fear, and want, and war, and heartache
But always only for a little while.
Man's dauntless spirit is God giv'n whereby
He may surmount the mountain of his failures.

(Distant voices are heard singing "Love Divine All Love Excelling" gradually

LOVE DIVINE

By Charles Wesley

Love divine, all loves excelling
Joy of Heaven to earth come down;
Fix in us Thy humble dwelling,
All Thy faithful mercies crown:
Jesus Thou art all compassion,
Pure, unbounded love Thou art;
Visit us with Thy salvation,
Enter every trembling heart.

Breathe, O breathe Thy loving spirit
Into every troubled breast!
Let us all in Thee inherit,
Let us find that second rest:
Take away our bent to sinning;
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.

coming nearer. Elizabeth Brooks, Polly Brooks, Eunice Noble, Judge James Brooks, Reuben Brooks, Justus Rice, William Shephard and David P. Godfrey enter from rear right door of church and march down outer aisle and onto platform. Zachariah Noble and his daughter Eunice, have driven down from Hinsdale to the post office at Olean (established in 1816). Eunice had driven on over to the Brook's home, while Zachariah had gone on errands downtown, and for the mail. Free delivery was not established until 1888). Symbolical characters withdraw to background.

Two Brooks Girls (Curtesying, and in unison): How-do-you-do Mr. Noble. (Curtesy again).

(Noble removes hat, and extends both hands to them.)

Judge Brooks: Good evening, Brother Noble. Do you know meeting's tonight? The circuit rider's here.

Elizabeth: He's stopping at our house. Oh, I'm so glad.

Polly:

'Twas just at sundown, wearily they came
Both horse and rider, but an hour's rest
Would surely be enough and more he said,
To fit him for the meeting. Eager, too,
He seemed to meet with us again. He says
The entire circuit shows a good increase
Of earnest souls who seek God's saving grace.

Zachariah Noble:

For twenty years we have been nobly served
By these self-sacrificing men who ride
Across hard miles to bring to us again
Their scriptural messages, their tracts, their songs. .
You know, with all my heart, I wish that we
Could after meeting make our dreams come true
To organize a class that regularly
Might meet together in the Master's name.
I think and think upon it (he starts restless pacing, then turns abruptly) What
think you?
Are we not strong too, as these others, who
Through faith and sacrifice have built their church?

Judge Brooks: Amen! Amen!

David Godfrey:

And I agree! 'Tis time for us to act.
Come, let us go to meeting. We will ask
Our traveling preacher for his good advice—
W. D. Buck's a man of clear foresight. . . .
You know, there's A. C. Dubois, late retired
From circuit work. We might get him to teach.

William Shephard: A splendid plan I say! It suits me fine! (He drops into a wistful soliloquy).

My father died so young—just thirty-one.
His life all lived—why mine seems just begun.

And I am twenty-eight, so little yet
Have I accomplished! There is much to do—
His work . . . *his* work and mine . . . for *me* to do.

Eunice Noble: And you were just a baby when he died?

William Shephard:

Yes, I was one year old. Sister was two.
He named her Olean,—the first white child
Born in this village, so my mother said.
And the first Methodist preacher in these parts
Conducted father's funeral services.
Men like John Wesley, Whitefield, Asbury,
Founders of Methodism, challenge all
To keep the cause a glorious growing church
Encompassing the spiritual growth of man.
I guess I'm every bit a Methodist . . .
I only pray the years will ever prove
True consecration of my life to God.

(One of the group starts the song "A Charge to Keep I Have," others join in, Reuben and Judge Brooks, David Godfrey and Shephard, Eunice and her father leave stage right front exit. Elizabeth and Polly Brooks and Justus Rice loiter behind the others. Spirit of Methodism and Prayers of the People exit right. Dreams slip out of left exit.)

A charge to keep I have
A God to glorify
A never dying soul to save
And fit it for the sky.

To serve the present age
My calling to fulfill,
Oh, may it all my pow'rs engage
To do my Master's will.

Elizabeth (Pointing to right back of the church):
Look! Over near the river glows a fire.

Polly:

The Senecas are holding conference.
They still have hopes that they may yet regain
Their prized possession of pre-white man days.

Justus:

The Seneca Oil Creek? 'Twill never be!
White men that cheat are sure to cheat for keeps.

Polly:

The others all have gone. Come we must hurry,
Or meeting will be started.

Justus: (Offering an arm to each) What a night!

(Time, Truth and Mercy change their positions to more restful ones.)

EPISODE I—1836

THE CLASS OF 1836

Scene 2—Indian Interval

CHARACTERS

Symbolical:

Time
Faith
Hope
Truth

Dreams
Prayers of the People
Mercy
Shadows

Historical:

Two Indian Chiefs
Two Squaws

Two or three Indian Children
Three Indian youths

Scene: Curtain rises with Time in center background, Mercy and Faith at the left, and Truth and Hope at the right back. Orchestra plays Indian music. Indians enter from left rear of church. Walk solemnly along left wall of church, cross in front of altar rail, and out of side door. The youths hang back, and near left front of church, pause and hold whispered conversation, making motions and looking furtively at those ahead. As they reach center front they half crawl along wall, and stay crouched, hoping others will proceed without them. Near right end of stage they slip up onto the platform, whispering and laughing silently as the older ones and children exit right front door. They walk stealthily across stage, and after more half whispered conversation, exit through front left entrance.

Hope, Faith, Truth and Time stand immovable watching them. As they exit, Time walks smiling to center front, looking after Indians. The others crowd around him.

Hope (To Time):

Could you hear what they said?
Why did they hide?
What are they out to do? No harm, I hope?

Time:

Those young bloods plan no mischief. They have heard
That William Buck, the circuit rider's here.
He stays as usual with Judge Brooks, whose home
Is called the Methodist Tavern. These young chiefs
Have found warm welcome there as well, and met
These circuit riders who have given them tracts
And books, and trinkets so I gather now
From what they said: "The good-faced white man stays
Only tonight, so we must go at once
Though old chiefs disapprove of preacher's books."

Hope (gesturing):

Thoroughly pagan every one of them!
Yet has the spark already found good timber
Else they would count it not so much a joy
Just to be in his presence for a spell.

Faith:

Ah, Time, you more than any of us know

How good so oft grows slowly, but it grows,
 And all young hearts especially yield to it
 And glean the harvest of its rich rewards.
 These youths will search for knowledge and for truth
 Though all their pagan forebears say them nay!

Truth:

Bitter experience makes a wary man.
 The older generations have been duped
 Until they mistrust every white man now.
 His papers and his books to them are part
 Of those transactions which have brought them ill.
 The Senecas that live among us here
 Are peaceable because they are resigned.
 The Indian's word and promise holds to truth
 But white man's word is crafty and his vows
 Fade from the contracts . . . or were never there.

Faith:

But future years will make all men more kind
 And where the church is Charity shall be.
 Where Charity abides we too shall dwell,
 Faith, Hope and Mercy, Truth and lofty dreams,
 Prayers of the people shall hold fast to us
 And wondrous works shall prosper in Christ's name.

(As Faith speaks, Time stands by her side, and Truth side of Time. Dreams softly enter from upper right entrance, and Hope leading, they take foreground position. Prayers of the People come in their train, dividing and flanking Faith and Truth. Shadows enter silently, and take position in rear center. The orchestra plays chorus of "Take the Name of Jesus With You," congregation joining in singing.)

CURTAIN

Orchestra plays "Faith of Our Fathers"

EPISODE II—1845 SLAVERY DIVIDES THE NORTH AND SOUTH

History—John Wesley had expressed himself in writing against slavery as early as 1772, and had been opposed to it a full twenty-years before that. He wrote: "I read a very different book published by an honest Quaker on that execrable sum of all villainies, commonly called the slave trade. I read of nothing like it in the heathen world, whether ancient or modern: and it infinitely exceeds in every instance of barbarity what Christian slaves suffer in Mohammedan countries."

CHARACTERS

Symbolical:

Time
 Mercy
 Truth
 Faith
 Hope

Shadows
 Spirit of Methodism
 Dreams
 Decade

Historical: William Shephard.

David Godfrey—actively prominent in the building of both early churches. Enlisted in the 154th New York Volunteers, and was wounded in the battle of Chancellorsville.

Scene: Curtain rises. Shadows are in foreground, grouped about Spirit of Methodism, who stands hands held clenched at her sides, her chin up, pain-filled eyes, but attitude steadfastly strong for the right. Dreams are in background with heads lowered and hands covering faces. Time and Truth stand sadly. Faith and Hope together hold back the Shadows in foreground. Mercy kneels pleading to the Shadows. Decade walks across platform from right front entrance, and receives banner, 1845, from Time.

William Shephard enters from left rear, and nearly collides with David Godfrey, who enters from the right. Shephard is reading the Christian Advocate.

Godfrey: Good evening, Brother Shephard. Here, take care!

Shephard: Well, well, how are you Dave? So much engrossed was I, I almost ran straight into you.

Godfrey:

Engrossed in reading what, my friend?

What have you there? The Christian Advocate?

Shephard:

A splendid weekly everyone should take!

Things that affect the soul of man are sure

To be recorded on its pages. Here . . .

Listen to this—a quote from Conference minutes

"Two Conference members, having late acquired

Through marriage, slaves, which act by any means

Is deemed as wrong and contrary to church laws,

Were asked to resign from their office till such time

As these impediments should be removed."

Now, growing out of that we have become

A church divided into North and South.

Thus, by adhering to those principles

The Mother Church deems right, she suffers loss,

. . . Five hundred thousand members, and control

Of all her institutions of the south.

Godfrey:

My, my, how waywardness is even found

To be a hungry wolf in our own fold.

Shephard:

I tell you, Dave, our duty grows! It grows

As much for individuals as the church.

This is a spiritual break that will take years,

A century, perhaps, to re-unite.

It is as if we clove John Wesley's heart,

And cast it bleeding to the North and South.

Never a home, a nation or a church

Can stand divided and expect to grow

In spiritual grace and power approved of God.

Godfrey:

I earnestly agree. 'Tis sad indeed.
Slavery cannot be Christian! Never, sir!
But how to do away with it,—who knows?
Here we must part, but wait, before I go
I'd like to take the Christian Advocate.

Shepherd:

Fine! Fine! I'll send your name right in
And on the morrow I'll drive up your way
And bring you some past issues I have saved.

Godfrey:

The pleasure of your coming will be shared
By all our household. Goodbye, Friend Shepherd.

Shepherd: Goodbye, David, Goodbye.

(Exit Shepherd down off stage to outside left aisle, reading his Advocate. Exit Godfrey off upper left.)

PART ONE—EPISODE III—1852

THE CHURCH OF 1852

Scene 1—The Clearing of Land

CHARACTERS

Symbolical: Time.

Historical: David Godfrey (Now a man of 39 years).

Elisaph (His ten year old son).

Farm Hand, a lad of 16.

Scene: (The Methodist Church lot, a couple of stumps in foreground, old brush and underbrush around on the lot. Time sits in the far background. As the curtain rises, David Godfrey walks from rear to front of stage, through the lot, wiping his face. He carries an axe. With him are his son Elisaph and a young farm hand, also carrying an axe. They pause beside a fallen tree.)

David Godfrey:

Well, we are done,—the last tree felled. Tonight
Before it grows too dark I'll drive the team
Around this way from town and all this brush
Will load on in a jiffy. . . . Are you tired?
Come, sit a spell. (They sit on fallen tree) You know I was just thinking
It seems not long ago when I was twelve
And all this land through here was wilderness.
Great pine trees harvested like wheat by men
Whose one desire in life was to grow rich.
By ark and raft a horde of people came
Each spring, as many as three thousand a year—
Of course a lot of them just stopped off here
To wait until the spring rains swelled the river
So boats could safely ply the shallows,
But to a lot of others Olean Point
Was just a 'jumping-off place', so 'twas called.
All types and classes came, some rich, some poor,—

Destitute, really. Often there would be
Three or four families living in one shantee
Cruder than a sheepfold. Hard days those!

Elisaph: And there were bears and wolves.

Godfrey: Yes, bears and wolves, but drunken brawls were much more to be feared—

Elisaph: Than Indians?

Godfrey:

No, bears and wolves, you see—
The Indians here were always peaceable.
Early these Senecas became resigned
To white men's selfishness and domination.
Yes . . . yes,—the Senecas have always been
A friendly lot.—They've nighted at our house
Times without end, stretched full length on the floor
Before the hearth. We many times have laughed
A-plenty at their stoic thoughts and ways.
One night an Indian was taking supper
With Reverend Dexter Morris at Portville.
It was so hot that night, the butter melted.
They scarce could keep it on the butter knife,
So when they passed it to White Crow he said,
"Butter likes not the white man's silver knife,
"Indian's knife much better than the white man's"
And reaching in his pocket he proceeded
To take the butter with his hunting knife.
(They laugh.)

Farm Hand:

I wish I could have been there! You just said
The Indians were all quite peaceable.
I've heard that one whole family by that name
Was massacred by Indians—one escaped.

Godfrey:

Yes, you are right! One boy alone escaped.
That was in eighteen thirteen, and his name
Was young John Morris. They were coming West.
I guess no one will ever really know
How he was saved. They were surprised toward night,
Greatly outnumbered, too, by savages.
After the bloody band had left he learned
That only he survived. He came this far
And settled up at Portville, this, his son,
The Reverend Morris I just told about,
In his young days taught school, and often told
The story to his pupils. I wonder . . . (Takes out watch)
Yes sir, my boys, it's time for us to go.
Time for our supper. Soon it will be dark,
And I must dress for town. I'd like to hear
The latest gossip on our new canal.
I tell you, that's a splendid undertaking.
This town of ours will grow by leaps and bounds.

Farmhand:

Yes sir, and only two more years they say
Before it will be open. I can't wait!

Elisaph: Neither can I! Will the barges go fast?

Godfrey:

Fast as a donkey pulls it, son, a-walking.

They started building it in thirty-six,

Eighteen long years ago—we need it, too.

(Through this speech, they're getting together their axes and lunch box.)

Is everything together now I wonder?

Farmhand: Yes sir, I'm sure of it.

Elisaph: I have our dinner pail.

Godfrey: Come then, we're ready.

(They exit front right.)

CURTAIN

PART ONE—EPISODE III—1852

THE CHURCH OF 1852

Scene 2—The Dedicated Treasures

CHARACTERS

Symbolical:

Time	Peace
Spirit of Methodism	Truth
Daughter of Methodism	Prayers of the People
Faith	Dreams
Hope	Shadows
Mercy	Decade

Historical:

Rev. Schuyler Parker	George Chamberlin
Rev. J. W. Thomas	Charles Gillingham
Judge James Brooks, Trustee	Mrs. Marcia Boardman
Charles H. Thyng, Trustee	Mrs. David Godfrey
Thomas V. Oviatt, Trustee	Mrs. C. H. Thyng
LeCompt Moncy, Trustee	Rachel E. Brooks
David P. Godfrey, Trustee	Julia A. Brooks
William Shepard, Trustee	Sarah K. Brooks
Mr. and Mrs. James H. Brooks	Mrs. William Shephard
Reuben Aylesworth Brooks	2 Children of the congregation
Mrs. Reuben Brooks	The 3 Indian youths (16 years later)

Scene: Shadows stand in dramatic position in far background. Time sits near left post. Dreams and Prayers of the People alternate, encompassing the plot of ground, with Faith, Hope, Mercy, Peace, Truth, and the Daughter and Spirit of Methodism across the front. Decade enters front left, takes the 1852 banner from Time, crosses stage, and exits front right.

Reverend Schuyler Parker enters through rear left with Rev. J. W. Thomas. They walk around the plot, Parker pointing out its advantages.

Rev. Parker:

Here on this plot of ground our church shall stand
Here shall her little flock soon meet to praise
The King Eternal and the Son Divine.
Communing here, our hearts shall grow in grace.
An humble house, 'tis true! It needs must be!
No wealth is ours, but we are rich indeed
In faith and hope and high desires that gird
With fearlessness the faintest heart of us.
The entrance will be here, and from her spire
A clear bell voice will toll the hour of prayer;
Her steps oft-mounted will be steps toward Zion
Where Heaven's portals ope their gates of pearl.
Would that the windows might like litten jewels
Picture the lost lamb in the arms of Love!
Later, perhaps . . . yes, later it shall be!
In glowing beauty we shall frame our Lord.

(The little church band is heard coming nearer and nearer joyously singing "The Lily-of-the-Valley").

THE LILY OF THE VALLEY

I have found a friend in Jesus
He's everything to me
He's the fairest of ten thousand to my
soul
The Lily of the Valley
In Him alone I see
All I need to cleanse and make me pure
and whole.
In sorrow He's my comfort
In trouble He's my stay,
He tells me ev'ry care on Him to roll
He's the Lily of the Valley
The bright and morning star
He's the fairest of ten thousand to my
soul.

He will never, never leave me
Nor yet forsake me here,
While I live by faith and do His blessed
will
A wall of fire about me
I've nothing now to fear
With His manna He my hungry soul
shall fill.
Then sweeping up to glory
To see His blessed face,
Where rivers of delight shall ever roll
He's the Lily of the Valley
The bright and morning star
He's the fairest of ten thousand to my
soul.

Now they come singing . . . faithful little band!
What mighty works would prosper in His name
If all mankind would turn in love to God.

(The people enter rear right door of church and proceed down inside right aisle, bearing their gifts. They mount platform at right, and take places in groups. Rev. Parker and Rev. Thomas stand before them as if it were a regular church service.)

Rev. Parker:

Beloved in Christ, we have come here today
To offer unto God the things of God.
These gifts are every one from hearts that glow
In happy fellowship with Christ and God.
From hearts a-thirst for more of righteousness.
With greatest thankfulness soon we will kneel
In our own little church. God keep us true.
God keep us steadfast to the task begun,

That future generations may indeed
Bring in the sheaves of seeds that we have sown
And sow a greater harvest for their morrow.
(Pause) . . . Let us kneel in prayer.

(All the people kneel. Symbolical figures also kneel.)

Oh, Heavenly Father, meet with us today
Here on this plot of ground where we shall raise
An humble temple to the God we love,
Where we may come to praise Thy Holy Name,
Where we may come to worship Christ the Lord
Who reigns alone with God forever more.
Accept our humble gifts in His Dear name.
We dedicate them to Thy service, Lord,
And with our gifts we consecrate anew
Our lives to Thee. Now let Thy blessing rest
On every heart that kneels before Thee here.
We ask it in our dear Redeemer's name. Amen.

(Fervent "amens" are heard from the congregation. Someone begins "Savior Thy Dying Love" and all join in the first verse, still kneeling.)

Savior! Thy dying Love
Thou gavest me
Nor should I aught withhold
Dear Lord from Thee;
In love my soul would bow
My heart fulfill its vow
Some offering bring Thee now
Something for Thee.

Give me a faithful heart
Likeness to Thee
That each departing day
Henceforth may see
Some work of love begun
Some deed of kindness done
Some wand'rer sought and won
Something for Thee.

Rev. Parker (At conclusion of singing):

Let us rise! (Congregation rises)
Before we bring our offering, let me read
John Wesley's rules for building our new church.
(Reads) "The roof should rise one-third high as its breadth,
Plenty of doors and windows there should be,
With window sashes opening downward all,
And there shall be no Chinese paling used,
Nor any raised tub pulpit. In its stead
Shall be a square projection,—one long seat
To stand beside it.
Build no quadrangle pews on raised platforms.
Let there be side aisles. Have the backless seats
Be parted by a rail midway between,
Setting apart the men and women members.
Seats should be free whenever practicable,
Nothing more costly than can be avoided."
John Wesley, with God-given foresight, knew
That God wants not the splendor built with hands
But hearts that raise great temples built of love.

(Charles Gillingham, George Chamberlain and David Godfrey step forward, presenting their gift of wood.)

Charles Gillingham:

Hewn from God's temple primeval, we bring
These lofty monarchs for our temple walls.
God grant that we as steadfastly may stand
As they have stood against life's rending gales.
We herewith pledge our labor and our share
In all the needs and interests of the church.
We are most eager to at once begin,
Willing, indeed, to start immediately.

(Thomas Oviatt and LeCompt Moncy also bear wood, which they present.)

Thomas Oviatt:

And we an acorn tree have late cut down.
Not pews, but benches we shall build of it
According as the laws of Wesley state.
Oak wood is plain and strong . . . a goodly wood,
With loving labor we shall build each one.

(William Shephard and Reuben Aylesworth Brooks step forward with their gift of wood.)

Reuben Brooks:

Of finest walnut shall the altar be.
Beautifully plain except the carven cross
And crown of thorns. I have a sketch of it—
Placed so, you see? And we will build also
A matching table for communion service
And a pedestal to hold the cup of baptism.
(Indian youths present wood.)

Indian Youth:

The forest yields our gift too, in this fuel
We bring to make for comfort in our church
When winds blow bitter through the winter days
And snow lies whitely on our resting lands.

(Mrs. Shephard and Mrs. Reuben Brooks step forward bearing books.)

Mrs. Shephard:

We bring the books of precious hymns that raise
Our hearts Godward. There is so much of joy
In singing out our praise and love for Him.
"Let all the people sing. Sing lustily,"
John Wesley said. How well he knew the power
Of lofty music on the yearning soul.

Marcia Boardman:

With sacred joy and true humility
We bring our offering of these holy cups
For the Lord's Supper

Mrs. David Godfrey: and the linens, too.

Marcia Boardman:

'This do in remembrance of me' Christ said.
Blest sacrament! With what deep reverence then

We shall partake of it, and may each heart
Be as a cup abrim with love for Him
Whose blood was shed that we might rise again.
(Two small boys step forward carrying a bell.)

Small Boy:

We bring the bell; its tranquil voice will call
Down through the years, "Come, Come, Come all, Come now"
And loyal hearts to church and God will come,
Seeking soul restfulness and strength to walk
Stanchly, unsinning, in a wicked world.
(The three Brooks girls present their gift of candles.)

Sarah Brooks:

Candles to cast their little glimmering light
Upon the sacred page where shines God's word,
Frail though their light be, yet they give their best
As we will strive to do in our new church.
(Mr. and Mrs. C. H. Thyng present lamps.)

Mrs. Thyng:

Lamps we will need to light this holy house.
How richly blessed have we been all these years
That consecrated men have brought to us
The wondrous message of God's love for man.
So loved he all the world he gave His Son,
That whosoever on His name believed
Might win life everlasting through His blood.
May all the world find life in Christ the Lord.
His words are as a lamp unto our feet.
May we from this church in some future time
Send forth a messenger of light and hope
To some far land that waits in darkness now.
(Mr. and Mrs. James H. Brooks present the baptismal cup.)

Mrs. Brooks:

Promised to Jesus, baptised in His name,
All baby souls when to full stature grown
Their pledge of consecration may renew.
And contrite hearts though late in life confess
Their need of Jesus, may as surely find
A full salvation, and new life in Christ.
Accept this cup of baptism as our gift.
God grant that every soul baptised with it
May to the last, live faultless in His sight.
(Judge James Brooks and his wife present the Holy Book.)

Judge Brooks:

The holy book of God: the wondrous story
Of the Divine creation of our world;
The inspired warning of God's holy prophets;
The priceless pearls that are the Christ's own words;
The glorious gospels of the men who knew Him,
Who fellowed with Him in sweet Gallilee;

The revelations of the Heavenly City;
Oh, every page is full of saving power!
This is our gift—God save it for the world!

Rev. Parker:

For sixteen years our church band has been formed,
And thirty years ago some of us met
With those fine consecrated souls who came
Bringing the word to us. Brave, weary men!
How often have they stopped with us, so tired
They scarce could eat—but they could preach
And pray, and sing the Gospel story, yes indeed!
Thank God for circuit riders! Bless their souls!
Ah, what a train of valiant souls that wend
Down Heaven's gleaming trails, with Asbury leading.
Thank God for Francis Asbury!

(Murmured "amens" from various members of the group. Someone leads off with "And will the Great Eternal God" and all join.)

And will the great eternal God	Here let the great redeemer reign
On earth establish His abode	With all the graces of His train;
And will He, from His radiant throne,	While power divine His word attends
Accept our temples for His own?	To conquer foes and cheer His friends.

And in that great decisive day,
When God the nations shall survey,
May it before the world appear
That crowds were born to glory here.

Rev. Parker (At the close): We will now receive the benediction.

(Stretches forth hands to give the blessing. People all bow.)

The peace of God which passeth all understanding, keep
Your hearts and minds in the knowledge and love of God
And of His Son, Jesus Christ, our Lord, and the blessing of God Almighty
The Father, the Son, and the Holy Spirit, be among you and
Remain with you always. Amen.

(Congregation shakes hands with the minister, and exit left side stage, out left outside aisle, singing "Come Thou Fount of Every Blessing." Entire congregation is to join in singing.)

COME THOU FOUNT OF EVERY BLESSING

Come Thou fount of every blessing
Tune my heart to sing Thy grace;
Streams of mercy, never ceasing
Call for songs of loudest praise.
Teach me some melodious sonnet
Sung by flaming tongues above;
Praise the mount I'm fixed upon it
Mount of Thy redeeming love!

Oh to grace how great a debtor
Daily I'm constrained to be!
Let Thy goodness like a fetter
Bind my wandering heart to Thee:
Prone to wander, Lord, I feel it
Prone to leave the God I love
Here's my heart, O take and seal it,
Seal it for Thy courts above.

CURTAIN

PART ONE—EPISODE IV—I861

THE CIVIL WAR

CHARACTERS

Symbolical:

Time	Mercy
Spirit of Methodism	Prayers of the People
Daughter of Methodism	Dreams
Faith	Shadows
Truth	Decade
	Peace

Historical:

William Shephard	Soldiers in Blue
David Godfrey	Soldiers in Grey

Herald

Scene: Curtain rises, as orchestra softly plays "My Country 'Tis of Thee." Time sits with bowed head on arm. Shadows are in background, and the dreams in foreground. Daughter of Methodism and Mercy sit silently together at left front, with Spirit of Methodism opposite, also sitting with bowed head. Faith and Truth, brooding, stand. Prayers of the People face the Cross with bowed heads and clasped hands. Decade mounts left platform, accepts the 1861 banner of Time, crosses stage, and exits lower right door. Time resumes former position. Spirit of Methodism crosses slowly over to Time, and touches him on the shoulder.

Spirit of Methodism (To Time):

I clearly recollect your prophecy
Back in those early days of lovely dreams.
Can nothing stay the hand of tragedy?

Time:

It is too late. The years are past and gone
That held Now's destiny. . . 'Tis much too late.
See how the years have passed us. Little heed
Was paid to them, though quite steadfast
The church has stood. Yet, she is but one voice.
The people are indifferent as a whole.

Spirit of Methodism:

How well I know it. Many years and long
Have I stood side by side with Faith, while Hope
Lay prostrate . . . heartsick at the appalling sight
Of pleasure lovers living without God,
And dying all indifferent to the Cross.

Daughter of Methodism (Crossing over and standing beside Spirit of Methodism):

Our little band prays oft to Him, to know
His holy will, and leaning on His love
We grow in wisdom to exert by day
The Christian spirit He would have us show.

(William Shephard enters from upper left. Seats himself on a stump, and opens his Advocate. Looks slowly through it, strikes special article, reads it silently, then lets his arm fall in discouraged attitude. Looks off into space. David Godfrey enters through same entrance, with Advocate in his pocket, walks over to Shephard.)

Godfrey: Good morning, Brother Shephard.

Shephard: (Surprised) Why, Dave, Good morning.

Godfrey: It has been weeks since I last saw you. (Seats himself beside Shephard.)

Shephard:

Yes, Dave, I have been busy with spring planting.
Do you remember sixteen years ago
We met at this same spot. Things looked bad then,
But *now* . . . have you read this week's Advocate?
I tell you what, it makes one sick at heart.
It is inevitable! . . . The war is here!
The outlook darker looms each hour, I vow!
I can see naught of hope at this sad time.
Church brother first against church brother till
We grew a church divided,—torn asunder!
For eighteen years our paths have led apart,
And now a nation stands at war—at war!
Ah, would that we, through love of God, could find
A nobler way to settle strife like this.
Must Justice reign with cannon and with sword?
Christians and friends arrayed against friend Christians;
Methodists fighting Methodists . . . what woe!
What darker shame could ever blight this land
— And yet . . . we stand for right by God's own word.
Isaiah's message sounds through all the years:
'Let the oppressed go free, break every yoke.'

Godfrey:

Yes, Brother Shephard, yes, I know, I know.
The colored race divides us like a wall
A wall of innocent souls still bought and sold
Though Christ had bought them first with His dear blood.

(He rises and moves about in a wrought-up manner)

Our saintly leader, Wesley, from the first
Decried all slavery . . . pled with Washington
To use his influence, but it all seems vain.
The south is not more cruel, but more blind.
Their vision is bedimmed by earthly gain.
And ours is none too clear and Christian-bright,
Else we could save from war her sons and ours!
We waste young lives on battlefields, but horde
Our youth from waiting mission fields that cry
From out their darkness, "Share with us your light."

(He turns impetuously, dramatically to the cross in beseeching attitude.)

Oh, Christ, Light of the world! Thou Prince of Peace!
When we shall live like Thee, all wars shall cease!

(The Cross lights, and the Christian flag is raised above the American flag. In the distance a bugle is heard sounding the call to arms. He drops to his knees and leans forehead against wall. Shephard steps back beside him, and also kneels as drum

corps is heard nearer and nearer. Shadows swoop to the foreground, and Dreams in postures of fear, fall back to rear of stage in a dazed hypnotized attitude. Shadows form in military attitude in center foreground. Soldiers in Grey enter from rear right church door, and march down outside right aisle. Immediately there is a near sound of bugle call to arms, a near sound of drums, and the Blues enter the rear church door at the left, and march down left outside aisle. Following the Greys are slaves. They mount stage after the Greys, making center line from wall to front of stage. Blues mount stage from left. Greys shoulder arms and aim as Blues mount stage. Blues given order to "shoulder arms; aim," and as the signal comes to "fire" orchestra crashes its opening imitative of guns. Immediately both commanders give order to shoulder arms and march, and each group turns and marches out in same order in which they entered, excepting the slaves, who drop bowed on knees, faces hidden.)

Dreams crumple to the floor. Daughter of Methodism turns and leans her head on Methodism's shoulder, who embraces her. Mercy holds out arms beseechingly to the soldiers as they march away. Faith stands with face up, hands clasped on breast.

Truth (Raises hand as in a vow): Christ is the only hope of lasting peace!

(Frame lights, showing Peace bound, and Hope with head bowed, arm covering face, a figure of complete dejection.)

One of the Prayers of the People (Stands arms outstretched to Cross):

We are the prayers of the people, Lord God.

We are their supplications, pleading this:

Bless all these sons of ours who bravely go

To kill and mutilate their friends and brothers.

But canst thou in Thy Justice answer this?

Especially let Thy mercy fall on us

And bring them speedily back to us unharmed.

But dost Thou hear this prayer, Thou Triune God?

Forgive us, Father if we crucify

Anew the Prince of Peace. He died for all.

Oh, God of Pity, dwell Thou in our hearts.

Show us the Godway, let Thy will be done.

Amen. Amen. Amen.

(The Other Prayers fall to their knees in an attitude of prayer as he begins this prayer, and remain in this position throughout. In the back of the church the men's chorus sings softly two verses of "Tenting Tonight on the Old Camp Ground." Reveille sounds. Shadows raise swords high. Frame lights, showing Lincoln. Herald stands near frame, bearing 1865 banner.)

Herald: (Reads letter written by Lincoln, March 18, 1864) "Nobly sustained as the government has been by all the churches, I would utter nothing that might be invidious against any, yet without this, it may fairly be said that the Methodist Episcopal church, not less devoted than the best, is, by its greater numbers, the most important of all. It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospital, and more prayers to Heaven than any. God bless the Methodist church. Bless all the churches, and blessed be God who, in this our great trial, giveth us the churches."

March 18, 1864.

Abraham Lincoln.

CURTAIN

EPISODE V—1882

DEDICATION OF THE CHURCH OF 1882

CHARACTERS

Symbolical:

Hope
Faith
Time
Truth
Mercy
Dreams

Shadows
Spirit of Methodism
Daughter of Methodism
Peace
Prayers of the People

Historical:

Bishop M. Simpson	Mrs. Marcia Boardman (His Wife)
Rev. J. L. Sooy	Mr. and Mrs. Reuben Aylesworth Brooks
Rev. B. I. Ives	Mr. and Mrs. James H. Brooks
Mr. and Mrs. Wm. Shephard	Mr. and Mrs. George Chamberlain
Mr. and Mrs. David M. Godfrey	Mr. and Mrs. Charles Gillingham
Mr. Olcott P. Boardman	

Scene: The dedication service in 1882 followed the regular evening worship service, in which the sermon had been delivered by the Reverend B. I. Ives, D. D. Since the full evening service cannot be re-enacted now, due to shortness of time, the scene opens with the entrance of the congregation to the church service, but will include only the dedicatory service. *The known members, now deceased, enter in the order listed, except in the event that either husband or wife is still living, in which case the couple is portrayed together in the costume of that day. Those members still living and in our 1936 congregation will enter following the others, and garbed in the mode of the present day.

Rev. J. L. Sooy:

Let us begin this dedication service
With Hymn six-fifty-six, that we tonight
May vividly recall the hope and faith
Which filled our hearts nine months ago in June
When we in jubilant spirits and sweet hymning
Laid here the cornerstone. The rain had ceased
Which all that day had poured its weight of weeping
Upon our land. It seemed a sign—a promise,
A heavenly smile upon our cornerstone.
All join in singing verses one and three,
At close of which our Bishop will conduct
The dedicatory service of this church.
(Congregation rises and sings.)

Bishop M. Simpson (at close of song, picks up Bible from altar):

Let all the congregation read with me
Psalm One Hundred Thirty-two.
(Congregation and Bishop read in unison, after which congregation sits)

(*) See page 40.

Bishop (at close of Psalm):

Brothers and sisters, is it not with joy
That we are gathered in such numbers here
To have a part in this glad ceremony.
It gives me happiness to share with you
The exultation of this blessed hour,
Wherein we dedicate this church to God
This token of your love, your need of Him
We dedicate it to all holy things.
That will advance His kingdom on this earth
As it is in heaven. May His will be done
In this His house, and in each separate life.
Back thirty years, there were but fifty souls
Whose faith and love of God envisioned this
The while with loving fortitude they built
The little church which you have set aside.
But fear not, faithful flock, it still shall serve
Our Father God, for on another plot
And fostered by this church it will become
A greater church with yet a greater mission
Through future years and future generations
Revivals in these last two years have brought
Such harvesting of souls, we are increased
By full two hundred members, richly blessed
Are we in all things. Praise His Holy Name!
I wonder just how many here tonight
Were of that church full thirty years ago.
Would you please rise, announcing each your name?

(The following arise, and give their names):

Mr. and Mrs. William Shephard, David P. Godfrey, Olcott P. Boardman, Marcia Boardman, Reuben Aylesworth Brooks, Mrs. Reuben Brooks, Mr. and Mrs. James H. Brooks, Mr. and Mrs. George Chamberlain, Charles Gillingham.

Bishop:

Let all the congregation rise to offer prayer. (Prays.)
With joyous hearts we stand before Thee Lord.
This is a glad occasion. To Thy name
We have raised up and do here dedicate
This holy house. Oh, come Thou here great God.
Come and abide. Be Thou both Guest and Host.
Be Thou our Guest, that we may offer Thee
The choice things of our life . . . a good, clean soul
For Thine own room, and God, be Thou our Host
And feed us surely with the bread of Heaven,
And give us of the living stream to drink.
We thirst, dear Father, hear us then we pray,
And as we meet tonight may we remember
The souls before us who all earnestly
Long hoped and strove to build this humble church
That we, like them, have joyed and worshipped in,
And in remembering, grant that we remember

To pray . . . to live for those who soon shall come
Like as we came, out of a future veiled,
The souls new-born, and souls that seek Thy love.
God guide and keep them. Let Thy blessings rest
Upon our children's children and their kin.
In Jesus' name we ask it. Amen.

Congregation: Amen.

Bishop (Raising arms to give the Benediction):
The grace of the Lord Jesus Christ, and the
Love of God, and the Communion of the Holy Ghost
Be with you all. Amen.

(Someone leads in singing the Doxology, after which the congregation files out in friendly fashion, greeting one another as they go.)

CURTAIN

EPISODE VI—1917 THE WORLD WAR

CHARACTERS

Symbolical:

Time
Truth
Faith

Dreams
Shadows
Decade

Prayers of the People

Historical:

Soldiers in Khaki

Herald

Scene: The orchestra plays a descriptive war number, in which the rumble and roar of guns can be heard. The curtain rises. Decade enters from front left, receives his banner from Time, and exits front right. Time is sitting in center rear, his hour glass at his left. In his lap he holds a globe which he turns slowly, studying it. Faith and Truth stand looking at the globe with Time. Behind the group, in the far rear are the Shadows. The dreams are seated in the foreground. Prayers of the People stand relaxed near the Cross. Orchestra repeats the same number softly as Time turns and speaks.

Time (Passionately):

The clash and clang of heavy steel,—the drums,
The roar of cannon all the day and night!
It clamors through me,—wearied, sick am I
Of men who ever turn to war and death
For life's solutions.
Through all my being I must bear this thing
Over and over, for this cause or that (turning to Truth)
How well I know, it is the self same cause—
Eternal greed masked in as many forms
As there are wars! Why civilization tears
The very walls from its own citadel.

Truth:

You have well said. Greed is a worm that gnaws
Away the heart and soul of men.
They nurture greed who covet wealth and power,
And power ever must have more of power
Till greed devours him who nurtured it
Together with those victims of his power.

Faith:

When God shall wipe away all tears
And build
Upon His Holy hill eternal Zion
Only the souls who love the Lord shall dwell
Within the wondrous glory of His love.
As men on earth have given of their love,
As men on earth have given *through* their love
For Jesus Christ the Lord, so then in heaven
In equal measure shall they too receive.

(Bugle call to arms sounds. The orchestra with a crash opens "The Stars and Stripes Forever." Time sits with hands on the globe, resting his forehead on his hands. Faith and Truth stand hands hanging in attitude of despair, heads deeply bowed. The Dreams in the foreground are prostrate and weeping. The Shadows hover over them, almost covering Dreams with their mantles. Prayers of the People are almost huddled in their pleading, dramatic attitudes.

Khaki men come marching out from right and left front entrances along both side walls to back of church, and down inside aisles onto platform. They stand at attention while the bugle again sounds the call to arms, then march down outside aisles and out back of church.

CURTAIN FALLS

Orchestra plays few bars of "Over There" and then "Just Break the News to Mother."

CURTAIN RISES

The Cross of Christ is lit, and the stage is dotted with crude white crosses and scarlet poppies. Soldier in frame sounds taps. A voice reads slowly the names of the Gold Star soldiers, and the bell is solemnly tolled after each name.

The frame lights. Herald beside it bears banner November 11, 1918. Mercy is bent over Peace who is bound, and is untying her. Hope bends over her smiling, and is ready to lift her up.

CURTAIN FALLS

PART TWO

REVIEW OF METHODISM—1729 to 1936

EDUCATION

CHARACTERS

Symbolical:

Time
Peace
Mercy
Truth

Faith
Hope
Daughters of Methodism
Spirit of Methodism

Dreams
Shadows
Education

Representative:

Flower Petals—U. S. Colleges
Hedding College, Abingdon, Ill.
University, Chatanooga, Tenn.
Beaver College and Musical Institute, Beaver, Pa.
Syracuse University, Syracuse, N. Y.
Ebenezer Academy, Brunswick County, Va. (1st School in America).
Cokesbury College, Abingdon, Md. (1785).
Wesleyan Academy, New Market, N. H. (1817).
Augusta College, Augusta, Ky. (1882).
DePauw University of Music, Ind. (1847).
Ohio Wesleyan, Ohio (1842).
Wesleyan University (1831)
Baker University, Kansas.
North Western University, Colo.
German Wallace College, Berea, O. (1856).
Centenary Collegiate Institute, Hackettstown, N. J.
Williamette University (1844).
Asbury Manual Labor School.
University of the Pacific (Calif.) (1851)
Pennington School for Boys (1838).
Garrett Biblical Institute for Women (1838).
Boston University and Theological Seminary, Boston, Mass. (1847).
Drew Theological Seminary for Young Women (1866).
Greenwich Seminary and Musical Institute (1804).
Epworth Seminary, Epworth, Iowa.
Allegany College, Meadville, Pa. (1826).
Dickinson College, Carlisle, Pa.
Bordentown Female College, Bordentown, N. J. (1851).
Wyoming Seminary, Kingston, Pa.
Cazenova Seminary (1824).
Troy Conference Academy, Troy, N. Y. (1834).
Daltan Female College, Daltan, Ga. (1873).
American University, Washington, D. C.
Lima Seminary, Lima, N. Y.

Nurses (Hospitals):

Wuhu Hospital, China.
Rapid City, South Dakota.
Brewster Hospital, Jacksonville, Fla.
Sibly Hospital, Washington, D. C.
Medical Mission, Hull Street, Boston, Mass.
Women's and Children's Hospital, Manilla.
Union Hospital Among the Spanish, San Domingo, Calif.
John Wesley's Foundry, England, (1746).
Christ Hospital, Cincinnati, O.
J. C. Wilbur Health Home for Children, Boston, Mass.
Jacksonville Hospital (Colored), Jacksonville, Fla.
Tuberculosis Patients Hospital, Albuquerque, N. M.
Hospital for Lepers, Carville, La.
Carbondale Hospital, Ill.
Wesley Memorial Hospital, Chicago, Ill.

Deaconesses:

Albuquerque Deaconess Sanitorium, New Mexico.
Elizabeth Gamble Deaconess Home, Ohio (1888).
Deaconess Home at Detroit (1889).
New York Deaconess Home.
Agard Rest Home, Ill. (1895) Bancroft Rest Home, N. J. (1896).

Orphans (Orphanages):

Haven of Refuge for Children, Tuernitz, Austria.
Orphanage, Seward, Alaska.
George O. Robinson Orphanage, Porto Rico.
Susanna Wesley Home, Honolulu.
San Francisco Home for Chinese Children, California (1868).
Methodist Episcopal Orphanage, Philadelphia (1879).
St. Christophus Home, Dobbs Ferry, (1881).
Ella Stark Ford's Home, Japanese in America, (1902).
Williamsville Home, Williamsville, N. Y.
First Methodist Home for Children (1742) John Wesley.
German Methodist Orphanage, Ohio (1864).
Sage Brown's Orphanage (Colored) Baldwin, Pa.

Old Folks (Homes for the Aged)—41 homes:

New York City (1850).
Baltimore 1870).
Philadelphia (1865).
LaFon Old Folks Home (Colored) New Orleans (1881).

FOREIGN MISSIONS

EARLY MISSIONARIES

Melville B. Cox (1833) Africa.
Nathaniel Gilbert (1778) Africa.
John Baxter, Africa.
Samuel Leigh (1815) Australia
Dr. John Dempster (1836)
Buenos Aires, S. A.
Rev. Wesley Prettyman, Bulgaria
Rev. Albert L. Long, Bulgaria
Pitts, South America
Rev. O. G. Hedstrom (1854)
Norway and Sweden
Rev. C. Willempe (1858) Denmark
Dr. Krapf (1863) East Africa
William Cross (1835) Fijii Islands
Dr. Cargile (1835) Fijii Islands

John Angel (1775) France
(1790) Normandy
Rev. John Thomas,
John Hutchinson,
King Tanfaahan,
(1825) Friendly Islands
C. G. Miller (1805) Germany
Butler,
Thoburn (1859) India
Adoniram Judson (1817) Burma
Dr. Thuren Illick, Bernice Rowland Illick,
Nanking University, China
(1916 Members of Olean First M. E.
Church)

Flower Petals—U. S. Colored Colleges:

Rust College, Holly Springs, Miss.
Samuel Huston College, Austin, Tex.
Wiley College, Marshall, Tex.
Flint Goodrich Hospital and Nurses
Training School, New Orleans
Claflin University, Orangeburg, S. C.
Clark University, Atlanta, Ga.

Morgan College, Baltimore, Md.
Morristown Industrial School, Tenn.
New Orleans College, New Orleans
Gannon Theological Seminary, Ga.
Greensborough College, N. C.
Meharry Medical School, Nashville, Tenn.

Exotic Garland—Foreign Colleges:

Bareilly Theological Seminary, Bareilly, India	Lucknow Academy, Lucknow, India
Mexican School of Theology, Puebla, Mex.	Rangoon Seminary, Rangoon, Burma
Anglo Chinese College, Foochoo, China	Sigler Boarding School, Budaon, India
Memorial School, Cawnpore, India	India Methodist Theological College, India
Peking Training School, Peking, China	Isabella Thoburn College, India
Bareilly Female College, Bareilly, India	Hwau Nan College, China
Bijnour Boarding School, Bijnour, India	Aoyama Jo Gakuin Girls School, Tokyo, Japan
Cawnpore Seminary, Cawnpore, India	Blackstone Missionary Institute, Muttra, India
Foochoo Female Seminary, Foochoo, China	Lucknow Christian College, India
Hakodati Girls School, Hakodati, Japan	Educational Work, Manilla, P. I.
KinKiang Seminary, KinKiang, China	

Scene: Shadows are grouped in rear center. Time sits on long altar seat in front of Shadows, with Peace and Mercy yon either side, also seated. Beside Peace stands Truth, beside Mercy stands Faith. Daughter of Methodism sits in front to the side of Mercy and Faith. Spirit of Methodism sits in front to the side of Truth and Peace. Dreams are in semi-circle seated left, Prayers of the People semi-circle right. Hope sits front foreground between these two. In center are two groups of girls in flower formation. Spirit of Methodism sees Education approaching from right front entrance.

Spirit of Methodism:

Ah, here comes Education. From the start
Of Methodism we have been stanch friends.
We have walked hand in hand down all the years
Since Wesley said, "My parish is the world."

(Spirit of Methodism goes down to meet Education. They come onto the stage hand in hand, and cross over to Time.)

Spirit of Methodism:

Time, you have said that few names can survive
Through many generations.—I agree,
Only our deeds may longer last. To prove
My statement, pray let me display
With rightful pride the flowering of good deeds
Of beauteous worth. What high, unselfish dreams
Of Christian men and sweetly pious women
Have in such measure given to our age!

(She stoops and takes the hand of one of the petals, who in turn takes the hand of the next one. Each petal as she rises holds in position the petal bearing name of the college she represents.)

Come, lovely flowers, unfold to us the breadth
And sweetness of your growth, . . . your heart of gold

First Petal: From coast to coast

Second Petal (Colored): And north to south.

First Petal: The Church of Methodism sets her many schools.

Second Petal (Colored): Like fine cut gems of learning they give light
Accessible to rich and poor alike.

(The Exotic Garland enters from rear right of church, approaches stage down outer aisle, singing "Almighty Lord With One Accord" as they come.)

Almighty Lord with one accord	Let fall on every college hall
We offer Thee our youth	The lustre of Thy cross,
And pray that Thou would'st give us now	That love may dare Thy work to share
The war-fare of the truth.	And count all else as loss.

Our hearts be ruled, our spirits schooled
Alone Thy will to seek:
And when we find Thy blessed mind
Instruct our lips to speak.

Spirit of Methodism:

A garland, too, of bright exotic bloom,
The steadfast efforts of those building souls
Who so unstintingly, so gladly share
Their wealth, their time, their books and printing presses
That far and near all those who seek may find
Knowledge as broad and deep as they desire.

Faith (Stepping forward to meet the garland):

I always knew that hardship could not blight
The plans of stalwart hearts who clearly saw
What learning given in love could gain in souls.

(Music changes to Hear Ye the Call, Garland exits front left, forms flank left front of church. Nurses in white approach down outerleft aisle, singing.)

HEAR YE THE CALL

Hear ye the call, hear ye the call
Sounding like a rally cry to one and all,
Hear and obey, hear and obey
Come and join the legions of our Lord today

Chorus:

Wide fields are waiting
Choose Thy place today
Cease all debating
Idling and delay;
Serve the Lord with gladness,
Toil for Him with praise,
His love shall crown thy days.

HOME MISSIONS

Spirit of Methodism (As Nurses reach stage):

And deeds of mercy, how they grow and grow
Dwelling among us garbed in quiet white
Or garbed in service blue. They soon dispel
Whatever of distress looms in their path.

Mercy:

I know them all. They are a part of me,
They are the instruments of God's own pity,
They are the blessings of Christ's saving love.

(Music changes to "I'll Go Where You Want Me To Go." Nurses cross stage and exit front right, forming flank right front of church. Deaconesses proceed down left inside aisle to stage, singing as they come, and led by their leader and founder, Mrs. Lucy Rider Meyer (1888). They mount stage, cross over and exit front right, taking their places in front of the nurses.)

Music changes to "Jesus Loves Me," and the children representing orphanages march down right inside aisle to stage, singing.

Hope (In a delighted tone):

Oh, the darlings! . . . of every age and clime!
What a rainbow of appealing innocence!

Faith: What a charge to keep!

(As they come to the stage, Mercy goes to meet them, and taking the hands of two, she goes to the Spirit of Methodism.)

Mercy (To the Spirit of Methodism):

As ye have done it to the least of these
So have ye done it also unto Christ . . .
Little lives sheltered in your many homes,
Little souls guided with a gentle hand,
Reared in an atmosphere of tender care.

Time:

And I alone can tell how influence counts,
And God alone knows all the souls you save.

Spirit of Methodism:

The privileges of home we try to give
Of childhood joys and memories that bless.

(Frame lights, picturing two children at a motherly knee, the Bible open in her lap. Frame is darkened.)

(Children leave stage left front exit, and take position in front of Garland, music changing to "One More Day's Work for Jesus." Old folks march down outside right aisle, singing, representing Old Folks Homes.)

Spirit of Methodism (As they reach stage):

As children find a haven, so these too
May find contentment and a calm retreat
From the day's noise and fret and crowded hours.

Not broken spirits—these who calmly face
The sunset of life's day. They are made glad.

(Frame lights, showing elderly man sitting reading, his face calm and contented.)

(Orchestra plays one verse of "From Greenland's Icy Mountains" congregation joining in singing as the missionaries, carrying candles, proceed down left center aisle to altar rail, across to front entrance and mount stage. Mission Lands march up right aisle after missionaries reach platform, and cross in front of altar rail to left platform. Music changes to "Speed Away on Your Mission of Light." Missionaries and Mission Lands have formed two parallel lines facing one another and extending from front to rear of stage. Missionary at rear end of line gives his candle to Mission Land opposite him, and both step to front of platform together, separating there to their respective sides, and so through the entire line. Music faroff stage is heard in "Oh, Zion Haste!" 1st, 5th and 6th verses. Missionaries exit left front, and join left flank, Mission Lands front right. Frame lights, portraying Mr. and Mrs. Thuren Illick who twenty years ago left for China immediately after their wedding ceremony.)

DAUGHTER CHURCHES

History: The Hinsdale and Portville churches left the Mother Church in 1864-66 to worship in their own church. This, and the war, cut the congregation of the First Methodist Episcopal Church from 120 to 60 members.

In 1882 Trinity Church was made a mission church, and in 1888 became an independent church. The offices and classes were conducted by active members of First Church, who worked lovingly and untiringly for the advancement of this little church and the Kingdom of God, during its Mission period, namely:

S. S. Superintendent, Benjamin U. Taylor; Assistant S. S. Superintendent, Caleb D. Pierce; Secretary, Frank H. Llewellyn; Treasurer, James D. Abrams; Charles A. Bishop; George S. Horton; President Ladies' Aid Society, Mrs. Emily A. Llewellyn; Mrs. A. C. Bussler, Secretary and Treasurer.

The Peoples Methodist Episcopal Church was begun also as a Mission, with services held regularly in "Muckey's Hall," by the pastor of First Church, Dr. D. W. C. Huntington, until January of 1888, when a new church of their own was dedicated. Offices and classes in the East Olean Mission were also conducted by members of First Church, namely: D. C. Huntington, Perry Luddon, Calvin Murry.

(The four daughter churches enter rear right of church, carrying sheaves of wheat, and come down outside aisle, their representative departments in their train.)

(As the Four Daughter Churches enter, the orchestra plays "Bringing in the Sheaves," the daughter churches and their train singing as they approach.)

Mercy (After they have arrived on stage):

They come, too, from the fields. Who may they be?

Spirit of Methodism: Even the third generation are these.

Daughter of Methodism:

Yes, they are my four daughters—proud am I!

These are my elder daughters, good and true.

Realizing this, I grieved not when they left

To build their house of worship where His sheep

Might seek the fold, and not one lamb be lost.

(Speaking to Portville and Hinsdale)
My daughters, Portville, Hinsdale, do you know
Full three score years and ten have slipped away
Since from my side you took your churchly way.
What of the harvest?

Portville: God's fields are white

Hinsdale (adds): Waiting for reapers.

Time: Soon comes the night.

Daughter of Methodism: And Trinity, you, too, come bringing sheaves?

Trinity:

Yes, Mother Church, but oh, the work to do!
Grows ripe before today's task is complete.
Fifty-four years ago I left your side,
And each year finds me more intent to win
The world for Jesus! Glory to His Name!

Daughter of Methodism (To East Olean Church):
Little one of mine, you too, come laden?

Peoples Church:

I, too, bring sheaves, but not enough, Ah, No!
Why, Mother, over every harvest hangs
Dark, threatening clouds of such indifference—Oh
Can nothing wake the world from its long trance?

Daughter of Methodism:

Daughter, I know. My heart grieves like your own.
The people walk life's way, so pleasure bent,
So unaware that God's work goes undone.
The fruits lie wasted in the uncleaned fields.
We are not here for our own gain in life.
We have our task. God has appointed one
To every soul none other can fulfill.
And yet tonight what soul among us here
With eyes upon that Cross can truly say
That he or she is putting God's work first
Counting his love for God supreme to all?
Each year my hope has been that from our midst
Some consecrated life would hear the call,
One in each decade ev'n, that would go forth
In special service for our God and King
Perhaps, tonight, some heart may hear the call

(She puts hand to her eyes, and looks out over audience to the left. Hope and Faith together take the same position at right stage.)

(Daughters of the Church and their train leave platform out left outside aisle out rear of church singing one verse of "Work for the Night is Coming." Orchestra then changes to "We're Marching to Zion," and the congregation and entire ensemble join in the singing. Right and left flanks march down their respective inside aisles, and exit rear of church. Only the Symbolical figures remain on the platform.)

Work for the night is coming
Work through the sunny noon
Fill brightest hours with labor
Rest comes sure and soon.

Give every flying minute
Something to keep in store
Work for the night is coming
When man's work is o'er.

"WE'RE MARCHING TO ZION"

1.—

Come ye that love the Lord
And let your joys be known
Join in a song with sweet accord
Join in a song with sweet accord
And thus surround the throne.
And thus surround the throne.—*Cho.*

3.—

The hill of Zion yields
A thousand sacred sweets
Before we reach the heavenly fields
Before we reach the heavenly fields
Or walk the golden streets
Or walk the golden streets.—*Cho.*

2.—

Let those refuse to sing
Who never knew our God
But children of the heavenly king
But children of the heavenly king
May speak their joys abroad
May speak their joys abroad.—*Cho.*

4.—

Then let our songs abound
And every tear be dry;
We're marching thro' Immanuel's ground,
We're marching thro' Immanuel's ground,
To fairer worlds on high.
To fairer worlds on high.—*Cho.*

Chorus:

We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion
The beautiful city of God.

Truth (After the historical ensemble has left and all is quiet):

Spirit of Methodism, proud indeed
May you be here tonight. You prove in truth
That worthy efforts born of dreams live on
And multiply their blessings without end.
John Wesley was indeed by God inspired
Else he could not have built with such foresight,
With such clear vision seen the way before him,
Choosing always the action that was best
And holding to the right, steadfast, unswerving.
A mighty power for God, he woke the world
To Methodism and its rich reward.
'Lay not up for yourselves treasures on earth,
But lay up for yourselves treasures in heaven'
This is the precept of the Methodist Church
God's oracle made manifest in Christ.
And you (turning to Daughter of Methodism) may also proudly stand, your
daughters all
Have shown tonight the fruits of Christian growth,
They each are proud possessors of a faith
That can move mountains. They are bound for Zion.

Daughter of Methodism:

Though at a time like this we celebrate
The triumphs of our dreams fulfilled and good

We in the vaster sense of great events
 Joy rather in the blessings and the urge,
 The forces that have made us Methodists.
 To boast of growth in terms of earthly things
 Concerns me not. We have done well I know,
 As all can see, but oh, I yearn so much
 That all my flock hold fast to Methodism,
 To its good laws, its holy attitudes
 Toward worldly things. Would I could pledge here now
 Standing before these who are part of me,
 Would that I here could pledge for every heart
 A life re-dedicated to the Cross of Christ.
 Reconsecrated to the Blessed One.
 'I am come that they might have life and that
 They all might have it more abundantly.'
 These are His words, and this my hope for all
 A more abundant life

Time (Making an eager gesture):

But let me speak! Let me remind them here
 These souls who are to you your very breath
 (He slows his speech as if struggling under the depth of his thought, his
 recollections.)
 Ah yes, remind them in a questioning way,
 (Turning to Spirit of Methodism in quick additional thought.)
 And you also, and even you I say,
 The years have given you this growth—this church
 What have they taken from you? What is lost?
 What takes their place within each separate soul?
 Where are the praying bands of Methodism?
 And class leaders, where are these shepherds who
 Guarded their little band of six or eight
 And without hesitation did enquire
 Once weekly of their moral rectitude?
 Enquired also of their souls' high courage,
 And lovingly would know if any pain
 Or any problem might perplex their spirit,
 Or of a human need that must be met.
 Where are the love feasts gone? Why did they go?
 The bread and water taken in His name
 Before the Sunday service, while each heart
 Prayed humbly that the soul be purged anew?
 Does every lip that breaths His name in prayer
 Turn bravely from the cup as if they too
 Had pressed with His against the Holy Grail,
 The emerald cup? God keep you true to this!
 And do you equally spend life's rare hours
 Enriching soul as well as mind and body?
 The daily life, what do your children know
 Of Christ the Lord abiding in their home,
 A necessary guest, a loving friend
 Where are the daily family altars, where—

Spirit and Daughter of Methodism (Interrupting. Hands outstretched simultaneously to Time): The family altars—

Spirit of Methodism: Yes, the family altars

(They turn to the cross. Prayers of the People kneel dramatically. Time, Faith and Truth, Hope and Peace take standing prayerful attitude, Shadows throw arms across faces.)

Daughter of Methodism:

God! God! Help us! Help them to see it too,
Silently now let every heart here vow
To re-establish them, that homes may be
Daily a hallowed citadel of Peace
Where dear young lives may bring their joys and fears
And at the altar share them in His name.
And where the long-lived lives may sweetly lean
When fears and want oppress. God let Thy flame
Re-light Thy altar in each home again.

(Those kneeling rise, as very softly taps are heard. The shadows, dividing, leave stage at left and right front exits. All characters turn halfway toward the sound of the Bugle. Peace enfolded in a beautiful exalted triumph walks near to the Veil, then turns to the other symbolical characters who have drawn a step or two nearer.)

Peace:

Peace is of Christ, and on the earth shall be
Only when Christ abides in every heart.
Peace I leave with you, My peace I give unto you
Not as the world gives, give I unto you
Let not your heart be troubled, neither let it be afraid."

(Second Taps sound. The Cross lights. The Blues and Grays walk two and two (a Blue and a Gray) from left upper entrance and across stage behind the Veil of Immorality, grouping in line about the Cross. Faith reaches arms dramatically with radiant hopeful face toward the South.)

Dream (Steps in awed manner over to Time):

Why do they come at this hour? Why does Faith
Appear so radiant, yet with yearning arms
She turns and looks expectant toward the South?
Oh mystic Time, reveal now what may be,
If their desire they could to us express.

Time:

A church united,—North and South to be
One glorious heart and soul as Asbury dreamed
And spent his life to build
One mighty power to win the world for God.

(Orchestra leads, and congregation and symbolical characters unite in singing one verse of "Blest Be the Tie That Binds.")

(Orchestra continues playing softly after the singing. Again a new trumpet call sounds softly. All turn expectantly toward the Veil. The stage is darkened. Silently white figures begin to enter single file as trumpet sounds again, and Frame pictures an angel with trumpet. Music immediately begins "When the Trumpet of the Lord.")

Dream (Softly to Time): And these?

(Faith, radiant, gestures with glorious joy, with both arms to the Cross, then turns.)

Faith:

These are they who have come up through
Great tribulation, and have washed their
Robes in the blood of the Lamb.

(Hope makes an exultant gesture and leads the congregation with the song "When the Trumpet of the Lord.")

When the trumpet of the Lord shall sound	Let us labor for the Master
And time shall be no more	From the dawn till set of sun
And the morning breaks eternal, bright	Let us talk of all his wondrous love and
and fair	care
When the saved of earth shall gather	Then when all of life is over
Over on the other shore	And our work on earth is done
And the roll is called up yonder	And the roll is called up yonder
I'll be there.	I'll be there.

(Chorus)

When the roll is called up yonder
When the roll is called up yonder
When the roll is called up yonder
When the roll is called up yonder
I'll be there.

Time (At conclusion—standing, with arms raised high):

A century, an aeon, or a year
To God are every one the same, but this
Hath each soul to its destined fullness grown
And is it numbered in the Book of Life.

Prayers of the people lead in singing chorus and repeat softly "Is My Name Written There." Entire congregation joining in these last two selections. "Oh Think of the Home Over There" being written by the beloved Olean minister, Dr. D. W. C. Huntington during his pastorate here.

(Chorus)

"Is my name written there
On the page white and fair
Tell me Jesus, my Saviour
Is my name written there?"

OH THINK OF THE HOME OVER THERE

"Oh think of the home over there,
By the side of the river of light,
Where the saints all immortal and fair
Are robed in their garments of white.
Over there, over there
Oh think of the home over there
Over there, over there,
Oh think of the home over there.

I'll soon be at home over there,
For the end of my journey I see;
Many dear to my heart over there
Are watching and waiting for me.
Over there, over there,
I'll soon be at home over there,
Over there, over there,
I'll soon be at home over there.

THE END

CAST OF CHARACTERS

Prologue

1. Moses	Silas Ryan
2. Elisha	L. B. Saylor
3. John The Baptist	Lynn Crandall
4. Christ	From Hoffman's Painting
5. Simon Peter	J. R. Williams
6. John the Beloved	Kenneth Koepple
7. Paul (Saul of Tarsus)	Leslie Quirrin
8. Tertullian	Axel Anderson
9. Martin Luther	Rev. Homer E. Evans
10. James Arminious	Kenneth McIntosh
11. John Wesley	William Bendean
12. Bishop Francis Asbury	Paul Warren
13. Phillip Embury	Earl Kebaugh

Prologue Narrator, Miss Ellen Williams

SYMBOLICAL CHARACTERS

Time	Edward Stady
Spirit of Methodism	Mrs. Bert L. Harder
Daughter of Methodism	Miss Betty Bunce
Faith	Mrs. Homer E. Evans (Cuba, N. Y.)
Hope	Miss Helen Bunce
Truth.....	Mr. Richard Morris (Direct descendant of Rev. Dexter Morris of Portville)
Peace	Miss Phyllis McEvelia
Decade }	Miss Eleanor Saylor
Herald }	
Mercy	Mrs. Howard E. Evans

DREAMS

(Gowned in twilight shades)

Miss Janet Sibley
(speaking part)
 Miss June Kintzel
 Miss Janet McEvelia
 Mrs. Hazel Failing
 Miss Lucile Brown
 Miss Dorothy Cook
 Miss Margaret Hedlund

SHADOWS

(garbed in gray)

Miss Frances Pfeffer
 Miss Beatrice Nash
 Miss Virginia Kelly
 Miss Hope Stevens
 Miss Roberta Lloyd
 Miss Josephine Reading
 Miss Sally Kelsey

PRAYERS OF THE

PEOPLE (garbed in white)

Mrs. Marie Banfield
(speaking part)
 Miss Betty Bowen
 Miss Jessie Allison
 Miss Edith Huff
 Miss Dorothy Sain
 Miss Ruth Martin
 Miss Marilyn McEvelia

PART ONE—EPISODE I

Scene 1—1836 Class

Zachariah Noble	Claude E. Fisher
Eunice Noble	Miss Hannah Trumbore
Judge James Brooks	L. C. Gelder
James H. Brooks	Hartley Pratt
Reuben Aylesworth Brooks	Douglas Estes

Polly Brooks	Miss June Gillboy
Elizabeth Brooks	Betty-Jo Llewellyn
Justus Rice	Merrill Parker
William Shepard	William Swartz
David P. Godfrey	Merrill Phillips

PART ONE—EPISODE I

Scene 2—Indian Interval

Indian Chiefs

Loren Hastings
Glen Hastings

Indian Squaws

Mrs. Douglas Geise
Mrs. Emmett Leonard

Indian Youths

Richard Wixon
Robert Smith
Lionel Gleason

Indian Children

Loren Hastings, Jr.
Glen Hastings, Jr.
James Hastings

PART ONE—EPISODE II

1845 Slavery Divides the North and South

William Shepard	William Swartz
David P. Godfrey.....	Merrill Phillips

PART ONE—EPISODE III

Scene 1—Clearing of the Land

David P. Godfrey.....	Merrill Phillips
Elisaph	Master Robert Wilson
Farm-hand	Master Richard Halwig

PART ONE—EPISODE III

Scene 2—Dedication of the Treasures

Rev. Schuyler Parker.....	Reverend Clarence H. Nash, People's Church, East Olean
Rev. J. W. Thomas.....	Reverend Walter W. Daily, District Superintendent
Judge James Brooks	L. C. Gelder
Charles H. Thyng	William Thyng
Thomas V. Oviatt	Oviatt V. Heliker
LeCompt Moncy	Keil Trumbore
David P. Godfrey	Merrill Phillips
William Shepard	William Swartz
James H. Brooks	Hartley Pratt
Mrs. James H. Brooks.....	Mrs. Wallace Sturm
Reuben Aylesworth Brooks	Douglas Estes
Mrs. David P. Godfrey	Mrs. Robert E. Kinter
Charles Gillingham	C. Elmer Beardsley
Mrs. Marcia Boardman	Mrs. L. B. Saylor
Mrs. C. H. Thyng	Mrs. Dehra Llewellyn Dean
Miss Rachael Brooks	Mrs. Charles Moore
Miss Julia Brooks	Miss Ruth Ellis

Mrs. William Shepard	Mrs. Edgar Pelton
Indian Youth (<i>speaking part</i>)	Howard Eyles
Indian Youth	Loren Hastings
Indian Youth	Glen Hastings
Sara Brooks	Miss Mary Sprague
Second Child	Master Ray Spink
Third Child	Master Richard Spink

PART ONE—EPISODE IV

The Civil War—1861

William Shepard	William Swartz
David P. Godfrey	Merrill Phillips
One of the Prayers of the People.....	Mrs. Marie Banfield
Abraham Lincoln	Reverend W. A. Stackhouse, Trinity Church
Herald	Miss Eleanor Saylor

Soldiers in Blue

Lynn Crandall
Kenneth Koepple
John Eaton
Kenneth Walters
Charles Matson
J. R. Williams

Soldiers in Gray

Douglas Geise
Earl Keebaugh
C. A. Hardy
John Hardy
Howard Hopkins
Clarence Nash, Jr.

Bugler	George Reilly
The Drums	H. L. Trumbore
} (<i>wears his father's old army coat and hat</i>)	
	H. Keil Trumbore

PART ONE—EPISODE V

Dedication of the Church of 1882

Bishop M. Simpson	Reverend Homer E. Evans, Hinsdale Methodist Church
Rev. J. L. Sooy	Rev. John O. Mabuce, Portville Methodist Church
Rev. B. I. Ives	Professor Henry W. Hill
William Shepard	William Swartz
Mrs. William Shepard	Mrs. Edgar Pelton
David P. Godfrey	I. M. Godfrey
Mrs. David P. Godfrey	Mrs. I. M. Godfrey
Olcott P. Boardman	Mr. Wallace Sturm
Mrs. Marcia Boardman	Mrs. L. B. Saylor
James H. Brooks.....	Mr. James Brooks (great grandson of Reuben Aylesworth Brooks)
Mrs. James H. Brooks.....	Miss Maude Brooks (niece)
Mr. George Chamberlain	Robert E. Kinter
Mrs. George Chamberlain.....	Mrs. Dehra Llewellyn Dean (great grand-daughter)
Mr. Charles Gillingham	Dr. J. E. K. Morris
Mrs. Charles Gillingham	Mrs. Raymond B. Morris
Mr. Thomas V. Oviatt	Oviatt V. Heliker (great grandson)
Mrs. Thomas V. Oviatt	Mrs. Oviatt Heliker
Mrs. F. N. Godfrey	Mrs. Wesley Young (Cherry Creek, N. Y.)
Miss Nellie Johnson (<i>in person</i>).....	Mrs. O. D. Underwood

Miss Mary LyonsMrs. L. B. Saylor
Mrs. George FeuchterMiss Anna Feuchter (daughter)
Miss Clara FeuchterMiss Clara Feuchter
Mr. Joseph BillingtonMr. R. D. Billington (son)
Mr. John W. PrattMr. J. Clifford Dean (Wellsville, N. Y.)
Mr. Frank H. LlewellynFrank H. Llewellyn
Mr. W. P. MyrickMr. George Myrick
Mr. John PeglarJohn Peglar
Mrs. John PeglarMiss Abbie Peglar (daughter)
Mrs. B. U. TaylorMrs. Hartley Pratt (daughter)
Mr. B. U. TaylorMr. Hartley Pratt
Mrs. Helen HuntMiss Jessie Hunt (daughter)
Mrs. Hastings (sister of Wm. Shepard)
.....Mrs. Loren Hastings (grand-daughter by marriage)
Mr. Charles H. ThyngMr. William Thyng (great-nephew)
Mr. LeCompt MoncyKeil Trumbore
Mrs. Albert Chamberlin.....Mrs. Nellie Chamberlin (daughter)
Miss Adelaide Chamberlin.....Miss Ruth Hannah Chamberlin (niece)
Mrs. L. D. Norton
Mr. B. L. Norton
Rev. John P. Brushingham (*Frame*)

The congregation will leave as they entered.

PART ONE—EPISODE VI

The World War

Soldiers in Khaki.....Members of Co. I.—174th Inf., Olean, N. Y.

Corp. J. R. Williams	Pvt. H. E. Stives	Pvt. H. E. Brown
Sgt. W. J. Sirdevan	Sgt. W. A. Abdo	Pvt. Glenn Dunbar
Sgt. S. W. Corson	Pvt. P. E. Tamutus	Pvt. E. W. McGiveron
Corp. J. L. Riordan	Pvt. P. Praino	Pvt. J. R. Keeney
Pvt. J. W. Winicki	Pvt. J. L. Garey	Pvt. George Becker

Names of members of the Methodist Churches (having died in service) and read at the tolling of the bell are:

Leland Hagadorn, member of First M. E. Church, Olean, N. Y., died in Cazaux, France, serving in the American Division of Aviation.

Charles E. Percival, member of the Methodist Episcopal Church, Portville, N. Y., Chief Quartermaster, Aviation Department of Naval Reserve, Miami, Fla.

Ambrose George Harvey, member of Trinity Church, Olean, N. Y., 27th Division, died in France.

Bugler—Mr. George Reilly.

PART TWO—REVIEW OF METHODISM

1729—1936

EDUCATIONMiss Hannah Trumbore

White Colleges (Flower Petals)

Clara Sprague
Florence Tiller
Trelease Langdon

Dorothy Brant
Jean Grady
Margaret Swezey

Jean Troup
Evelyn Ward

HOME MISSIONS

Nurses

Mrs. Lillian Perkins
Mrs. Herbert Mitchell
Mrs. Mildred Cook

Mrs. C. H. Derby
Mrs. Lynn Crandall
Mrs. Douglas Geise
Mrs. Wm. Bendeau

Mrs. J. R. Williams
Mrs. Edward Pfeffer
FRAME—Mr. Justice Rice

Deaconesses

Mrs. Lucy Rider Meyer (Founder)Mrs. Mae Voorheis

Mrs. H. C. Harbert Mrs. William Barnard Mrs. Frank Long
Mrs. Laura Martin Mrs. Calvin Martin

Orphans

Richard Hejik
Clara Lou Banfield
Sydney Ellis
Marion Davis
Robert Steiger
Donna Humes

Eva Williams
Betty Sederholm
Phyllis Dohl
Richard Seely
Donna Madison

At a Motherly Knee
Mrs. B. U. Taylor (mother)
Children
Janet Saylor
Beverly Eaton
Richard Spink

HOMES FOR THE AGED

Mrs. Stella Zeliff Mrs. John Babel Mr. Andrew Kaiser

CONTENTMENT (in Old Folks Home) *FRAME*.....Reverend Hugh E. Boyd

MISSIONARIES

Mr. Percy McEvelia
Mr. L. B. Saylor
Mr. Alfred Mann
Mr. Howard Fields
Mr. Edgar Sain
Mr. Harry LeValley
Mr. William Barnard
Mr. Emmett Spink
Dr. Loren Kaiser
Mr. Paul Dohl

MISSION LANDS

Mrs. Marian Garr
Mrs. S. T. Gilboay
Mrs. H. A. Brooks
Mrs. C. C. Peale
Mrs. Kenneth Walters
Mrs. E. C. Hornburg
Howard Eyler
Howard Hopkins
John Hardy
Mr. Douglas Geise

EXOTIC GARLAND

Miss Virginia Hutchings
Miss Iola Jones
Mrs. Charles Kelley
Mrs. Mildred Troup
Mrs. D. Marshall
Mrs. Frank Long
Mrs. James Kelsey
Mrs. Paul Dohl
Mrs. H. E. Bunce
Mrs. Harry D. Greatwood
Mrs. Morgan
Miss Florence Rose

PART TWO—THE FOUR DAUGHTER CHURCHES AND SYMBOLICAL FINALE

Daughter Churches

Portville (daughter church)	Mrs. John O. Mabu
Ladies Aid President	Mrs. Gordon Phillips

Sunday School Superintendent	Mr. Smith Parish
President of the Brotherhood	Forrest VanGorder
Home Missions	Mrs. Arthur Pollock
Foreign Missions	Mrs. E. C. Holcomb
Epworth League President	Mr. Arnold Miller
President of Board of Trustees	

Hinsdale (daughter church)	Miss Lila Grambow
President Board of Trustees	Mr. W. Hugh Lincoln
Ladies Aid President	Mrs. Howard Crosley
Sunday School Superintendent	Mrs. Fred Sage

Trinity (Ninth Street Daughter Church)	Mrs. Harry LeValley
Board of Trustees, President	Mr. Charles G. Chew
Foreign Missions, President	Mrs. Arthur Underwood
Home Missions, President	Mrs. Harry LeValley, represented by Mrs. C. C. Olds
Ladies Aid President	Mrs. S. P. King
Sunday School Superintendent	Mr. Calvin Martin
Epworth League	Mr. LeVerne Lang

People's Church (East Olean Daughter Church)	Mrs. Clarence H. Nash
Sunday School Superintendent	Mr. T. Clarke Boyd
Foreign Missions, President	Miss Maud Casey
Board of Trustees, President	Mr. Frank Shattuck
President of Brotherhood	Mr. Roscoe LeBar
Epworth League, President	Mr. Douglas Estus
Angel of the Lord (<i>Frame</i>)	Mrs. J. Clifford Dean
Board of Trustees, President	Mr. W. J. Tapp

DIRECTORS

General Director	Miss Ellen Williams
Co-Director	Miss Elizabeth Herzog
Co-Director	Mrs. E. G. Beardsley
Prologue Director	Mr. Harry Beabout

LIGHTING STAGE SCENERY AND PROPERTIES COMMITTEE

Dr. E. K. Kline	Mr. Gordon Weaver	Miss Helen Bunce
Mr. Richard Morris	Mrs. Harold Banfield	Miss Clare Quick
Mr. Charles Millard	Mrs. Kenneth Walters	Mr. John Hardy
Mr. J. T. Trail	Mr. Glen Hastings	Mr. Paul Foster
Mr. Silas Ryan	Mr. Emmett Leonard	Mr. Foster Matson
Mr. John Eaton	Mr. S. D. Poarch	Mr. Charles Foster
	Mr. Douglas Geise	

MUSIC COMMITTEE

Mr. Carl Johnson	Mrs. Grace K. Stull, Music Master
J. Edgar Pelton, Pianist	Miss Charlotte Roberts

PUBLICITY

Mr. Edgar M. Sain

COSMETICIANS

Mr. Donald Wittenburg
Mr. Ross Conklin

Miss Elizabeth Herzog
Miss Gretchen Reece

Mr. Clyde Collins
Mr. Jack Butler

CASTING COMMITTEE

Miss Ellen Williams
Mr. Richard Morris

Reverend C. C. Shedd
Dr. J. E. K. Morris

Seraph Llewellyn

ORCHESTRA

(Sunday School)

Mr. Carl Johnson, Leader

Miss Verna Johnson, Piano

Miss Margery Glassford
Miss Jean Grady
Miss Marion Hurwitz
Mr. R. E. Wixson
Mr. H. L. Trumbore
Mr. Theodore Pachalo
Mr. Charles Gelder
Mr. James Travis

Mr. Norman Johnson
Mr. John Burleigh
Mr. William Buckley
Mr. Donald Hopkins
Mr. John Stomerski
Mr. Harold Weaver
Mr. Arthur Johnson
Mr. Leo Horton

Mr. John Hardy
Mr. Gilbert Orcutt
Mr. Lyle Meyers
Mr. William Frisina
Mr. Kenneth Weithrich
Mr. Robert Neal
Mr. William Meshanic
Mr. William Wright

QUARTETTE

Mrs. Howard Evans, Soprano
Mrs. Floyd Kelly, Alto
Mr. Keil Trumbore, Baritone
Mr. C. E. Beardsley, Tenor

MALE QUARTETTE

Mr. C. E. Beardsley
Mr. Keil Trumbore
Mr. Claude Fisher
Mr. William Swartz

COSTUME COMMITTEE

Mrs. Raymond B. Morris, Chairman

Mrs. Alfred Baker, Assistant

Mrs. L. C. Gelder, Assistant

Mrs. William Abrams
Mrs. Luther Crannell
Mrs. H. C. Fields
Mrs. William Gere
Mrs. Frank Grady
Mrs. Harry Halwig
Mrs. Loren Hastings

Mrs. Mark Holmes
Miss May Kinley
Mrs. Harry Kinsel
Mrs. Clara Maulbetsch
Mrs. P. J. McEvelia
Mrs. C. C. Peale
Miss Clare Quick
Mrs. David Robeshaw

Mrs. Gerald Sibley
Mr. Emmett Spink
Mr. Wallace Sturm
Mrs. Wallace Sturm
Mrs. Roy VanNorman
Miss Florence Rose
Miss Marion Rogers

